

Reformed Ecumenical Synod will live or die in August

Keith Knight

When the Reformed Ecumenical Synod meets in Chicago this summer it will be one of the stormiest sessions ever held. The RES may emerge from the two-week-long meeting without one or two of its founding members.

Three notable areas of tension will be visible when the RES meets from July 30 - August 10, the most significant being the increasing concern over the theological direction of the

Gereformeerde Kerken in Nederland.

Race relations (apartheid) and the need for structural change within the RES will also vie for attention.

Depending on what happens with these issues, either the GKN or the Dutch Reformed Church of South Africa (DRC) may very well pull out — or be forced out — of the Reformed body. Both of those churches, together with the Christian Reformed Church, founded the RES.

The Orthodox Presbyterian Church in the U.S.A. has led the way in denouncing the GKN for maintaining continued membership in the World Council of Churches, for including women as office-bearers, for her stand on homosexuality, for her stand on the authority of scriptures (God Met Ons), and for the proposed union with the Hervormde Kerk (Samen Op Weg). Among those concerns, most RES member churches (notably from Africa and other Third World countries) seem to be intolerant of the fact that the GKN allow homosexuals at Lord's Supper.

The proposed union with the Hervormde Kerk in 1986 is not as definitive as it seems, according to RES sources. It can be likened to an engagement and the wedding seems a decade or two away.

Editor Klaas Runia wrote in a recent issue of Centraal Weekblad that the two denominations may join by the year 2000.

And while churches were pointing fingers at the GKN, the GKN was again critical of the South African church's stand on apartheid. In a communication to the RES Chicago synod, the Gereformeerde Kerk urged synod "to make an urgent appeal to the Dutch Reformed Church in South Africa and the Reformed Church in South Africa to repent of and turn away from their wrong standpoint on the ideology and policy of

Pentecost



apartheid."

The GKN position, which was also underscored by the World Alliance of Reformed Churches in 1982, is also held by a number of black churches throughout Africa.

Continued on page 5 ...

Calvinist Contact

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Sixty Hong Kong christian leaders endorse affirmation of faith

Sharon Mumper

HONG KONG (MNS) — Sixty evangelical church and parachurch leaders endorsed an "Affirmation of Faith of Hong Kong Christians in the Midst of Contemporary Social and Political Change."

The statement is the result of year-long discussions among 25 Hong Kong christian leaders. It speaks to the religious, social, and political issues

raised by the anticipated 1997 takeover of Hong Kong by the People's Republic of China. The document outlines 10 affirmations proposed as guidelines for believers in all of Hong Kong's churches.

The paper was presented to a wider group of Hong Kong pastors at a conference at the end of April, and was explained to lay people at a May meeting. A commentary for use with the

Continued on page 5 ...

Flood of reactions to GKN decision against cruise missiles

GRAND RAPIDS, MI (RES) — The decision by the General Synod of the Reformed Churches in the Netherlands (GKN) to ask the government not to allow cruise missiles on Dutch soil (see RES NE April 1984) has evoked numerous reactions. Many of these are highly negative; others are very positive.

Dr. Klaas Runia, Editor of Centraal Weekblad, says that the Synod's decision has widened the divisions in the churches. He thinks the Synod may have acted in an anabaptist rather than a reformed way. In his opinion, the Synod has in effect tried to sit in the chair of the politician and make a political pronouncement.

Prof. Harry van der Laan, professor in radio astronomy at Leiden University, stated that the decision is spiritually oppressive and at variance with the limits of church pronouncements.

Mr. P. Bukman, Chairman of the Christian Political Party (CDA) has charged the Synod with having overstepped its authority. If the Netherlands would unilaterally refuse cruise missiles, it would break the unity of NATO and play into the hands of the Soviets.

Dr. Herman Ridderbos, retired professor in New Testament at the Theological School in Kampen, has asked Synod to reverse its decision. By speaking only of the following of Christ and the coming messianic kingdom, Synod in his judgment made a one-sided use of Scripture. He also asks whether the church has authority to make a pronouncement on a subject with which half of the church constituency disagrees. A synodical pronouncement

on the arms question should have been made on the basis of the Bible's teaching on the task of the government.

The Rev. Tjitse Talsma from Drachten, taking the opposite view, holds that the GKN decision can be compared to that made in Barmen in 1934 when German churches raised their voice against National Socialism. He urged Synod to stay with its decision and to side with the Dutch Council of Churches which views the rejection of cruise missiles as a meaningful contribution to the attempts to stop the arms escalation.

Speaking in favour of the synodical decision, W.H. Duker rejects as unfounded the accusation that Synod has overstepped the boundaries of its authority. The Synod, he says, abided by its rule that its statements on social issues should be clearly evangelical.

On the other hand, ACOM, the Christian Organization of Military personnel, has stated that the synodical decision has saddled military personnel with questions of conscience and that churches fail to deal pastorally with those so burdened.

Thinkbit

Grandchildren can make their grandparents happy twice: by coming for a visit and by leaving.

From Rev. John VanHarmelen



Having a Great time

If you recognize these fellows from the Young People's Eastern League in Ontario, you were probably having a great time too at last month's All-Ontario Mini-Convention in Hamilton. See story and pictures on pages 12 and 13.

Calvinist Contact

Editor
Ben Witvoet
Editorial Assistants: Ellen Zwart, Marian Van Til
Accounting: Willy Suk
Advertising: Kiera Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
Typesetting: Kim Yungblut
Political Editor: Ben Vandezande
Children's Page Editor: Doro Bakker
Western Correspondents: Jeff Adams, Paul DeGroot
Eastern Correspondent: Cathy Kalverda

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It's hard being both pious and wious

Reformed Christians allow smoking and drinking to take place in their midst. Their language is not always up to snuff. Who knows what else they close their eyes to?

One school representative at a conference commented that if his college would today lay down the rule No Smoking, it would have ten students from evangelical churches enrolled tomorrow.

The question arises, why then don't they lay down that rule?

There's more to it

It isn't that simple, as most of us suspect. Reformed Christians have a great distaste for a legalistic application of rules. Not everything is automatically sin.

Smoking, we say, is best looked upon as stupidity rather than sin. It ranks close to mistakes like living too close to a smokestack or swimming in polluted water. Of course, addiction amounts to slavery, and how does a Christian justify being enslaved?

Alcohol taken in moderation is not considered sinful, although we recognize that the way alcohol functions in our society should make us treat it with more respect and discretion.

Rough language is often a matter of personal taste. What one person considers earthy someone else thinks vulgar. Some will say that a woman carries her baby in her stomach, because it sounds better than belly. But the more "decent" word here is grossly incorrect.

Wherever you stand on the issue, you must admit that there is a certain complexity to manners, and to enforce a certain style would deny that complexity.

A cultural thing

In a sense what reformed Christians are experiencing when they are treated with suspicion by other evangelical Christians is a conflict between european style evangelicalism and north-american style evangelicalism.

European style evangelism tends to be less image conscious. It nurtures a distrust of moralism and pietism. Moralism is seen as a desire to be holy from the outside in. Sanctification must come from the inside, it argues, and therefore one must focus on inner integrity rather than on outward conformity.

North-american evangelicalism pays more attention to the outward form. It believes that a swearing soul can be cleansed with a soap-washed tongue. One must simply take time to be

holy so that "friends in thy conduct His likeness shall see."

Part of this concern for outward appearance comes from the general north-american environment.

American culture has always been fascinated by the immediate appearance of things. Glittering Hollywood stars, shiny automobiles, tall skyscrapers, personality cults in entertainment and evangelism are meant to impress in sixty seconds.

In that sense, a lot of north-american pietism isn't even pietism in the classical sense of the world. It's more behaviourism. It concerns itself with the immediate impact of our lives on others.

Draw a circle

A Toronto baptist pastor, whose church basement was used for a christian school, demonstrated this behaviouristic concern in the following incident.

A new student had arrived at the school, while students and staff were off to the sportsfield a mile away. The pastor watched this student smoke a cigarette. He later told the Principal of the school that the girl had to be kicked out.

The Principal explained that the girl was new and that her mother had sent her against her will. Could they have some time to work with her?

The answer was no. Absolutely not. The pastor was not going to have anyone in the neighbourhood see someone smoke on the church parking lot. It was all very simple, he said. You draw a circle, and anyone who steps out of the circle is sent home.

That kind of talk has very little to do with piety, of course. It is pure behaviourism.

Be holy in time

Not that this is the end of the story for reformed Christians. They have to realize that their brand of "integrity" is not necessarily sanctification from the inside out. And they could learn from North Americans that an outward expression of faith is important.

Anti-pietism which advertises itself in coarse jokes, wrapped in clouds of smoke, boastfully spiced by a gulp of gin does not take serious the command of Christ that our lives be conformed to the will of God.

Appearance should not lead inner reality, but it should follow it. True piety may not be immediately evident, but it will quietly reveal itself as a form of personal discipline.

Letters

Found summer job, thanks

I would like to thank you for the opportunity I had to place an ad in the summer job market. It surely works!! Through the ad I found a summer job in the accounting department of a firm in Brampton.

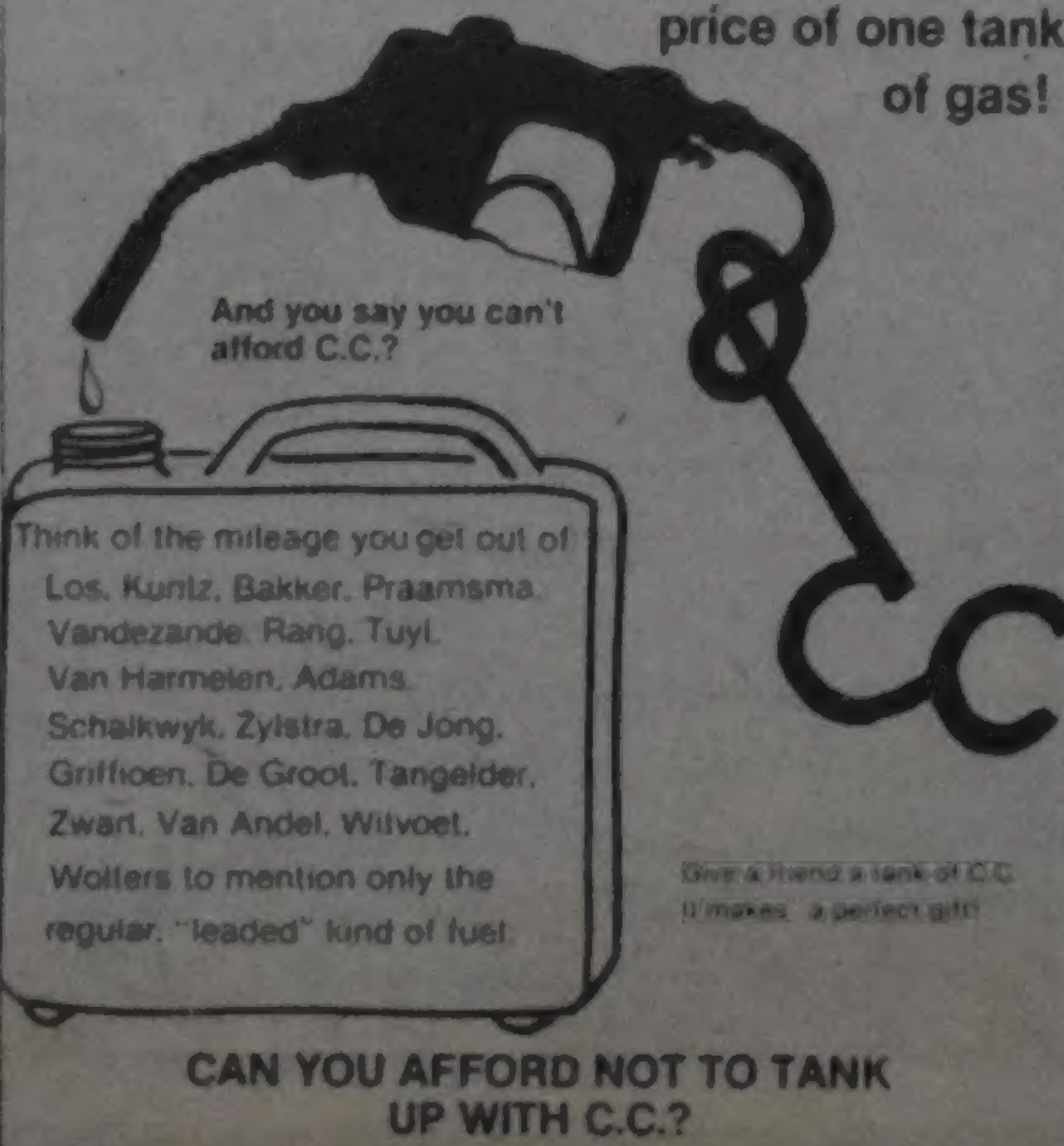
I know that the term is nearly over, but I want to let you know of my results.

Thanks again and maybe I may count on your help again next year.

**Margaret VanderMey,
Mississauga, Ont.**

What a bargain!

JUST THINK.... a whole year's subscription for the price of one tank of gas!



I was thinking of stopping, but the price per issue is so good, I decided to keep going for a while.

**T. Griffioen,
Stratford, Ont.**

No simple solutions to crime

I read the May 11 articles about bail and prison issues by Martin Boomsma and Martin Vuyk with both appreciation and growing dismay. I appreciate Mr. Boomsma's sense of realism about our penal system. I hope he stays with it. If worthwhile improvements are going to be made, people like him will be needed

to make them work.

I am dismayed at the viewpoint of Mr. Vuyk, however. My first concern is that he misinformed his readers and perpetuates a ridiculous myth about Canada's prisons. He tells us that our prisons are too comfortable to act as deterrents to crime.

Now, I have never booked a room at the Hilton, but I have been inside a fair number of prisons in B.C. and Ontario. If the Toronto Hilton really offers accommodations like that for the price they charge, I suggest Mr. Vuyk and his Metro colleagues try to run them out of town.

I think, though, that my basic disagreement with Constable Vuyk is in what we should expect of the police and the judicial system. Mr. Vuyk is alarmed at the increase in crime and his immediate impulse is to look for the

JUST A MOMENT/HERMAN PRAAMSMA



'A woman is only a woman, but a good cigar is a smoke' (Anonymous, understandably)

Just on the off-chance that Synod of the Christian Reformed Church will pass the Majority Report on Headship this June, I feel that we have to get prepared.

You see, this report states without blushing that it is a 'creational norm' that the man should exercise primary leadership and direction-setting in the home, in the church, and in society in general. The Report calls this 'the Headship Principle.' You could paraphrase it quite neatly by saying: 'All men are the heads of all women, anywhere, anytime.' Creation says so.

I won't tell you what I think of that. But, as I said earlier, if Synod adopts this, we better get ready. Ready for what? I hear you ask in all innocence. Read on.

There will be an outcry from our elderly Dutch people who owed loyalty to Queens Emma, Wilhelmina, Juliana, and more recently, Beatrix. If our Study Committee is right, they have misread the structure of creation for years.

There will likewise be an outcry from our fellow Canadians, of course, since they will rightfully regard this Report as seditious. And since I, like many others among our readership, still vividly recall swearing allegiance to Queen Elizabeth II and her heirs, I can see their point. Are we ready to be branded traitors to the crown?

There will be bewildered letters from female teachers and professors, doctors and lawyers, as well as business operators. How will they be able to carry on under the circumstances? Are we ready to retrain them? Will Synod provide structures for this?

There will be letters from mothers inquiring when their male offspring are entitled to Headship privileges at 8, 10, 16, 21 or perhaps at the time of their Public Profession of Faith? Are we ready to give the required guidelines? I am concerned about this, for my boys are getting older.

There will also be, of course, resignations *en masse* from our Sunday Schools and Catechism classes on the part of female teachers who will see perhaps for the first time, the gravity of the situation, informed by the Report. Now that their eyes are opened, they will no longer want to continue their primary leadership and direction setting, and will, quite properly, relinquish this important task to the men of the church. Are we ready to cope with the sudden and total collapse of our educational systems?

You see, these are just a few concerns. They are right off the top of my head, and I'm sure they could be multiplied. It almost seems to me that the only proper thing Synod can do, should they elect to pass the Majority Report, is to appoint another Committee to study 'Implications and Implementation'. Catchy title, too. Oh, and they may also want to look into the already predictable phenomenon of deacons, male ones that is, resigning from their offices in droves. I mean, what else can they do if Synod makes that a woman's job?

We'd better get prepared.

Pentecost

And I believe in the Holy Spirit

Did you know that because you live in the West, you're a filioque Christian? "Filioque" refers to the phrase "and the son" in the Nicene Creed. The whole sentence reads: And I believe in the Holy Spirit, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the prophets."

The Nicene Creed was formulated to oppose the teachings of Arius that Jesus Christ was not God. Both the Greek and the Latin Catholic Church called that a heresy in the fourth century. Both confess that the Lord Jesus Christ is "God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made."

Theologians have questioned the wisdom of saying "being of one substance" because, they say, substance is a Greek philosophical concept or a created thing and does not apply to God. It seems that in the attempt to eradicate heresy the Church sometimes gets carried away and ends up saying more than it should say.

The filioque phrase is another case in point, perhaps. Although, there is biblical evidence for both pro and con. In John 14:26 we read: "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things..." Then in John 16:7 we hear Jesus saying, "Unless I go away, the Counselor will not come to you; but if I go, I will send him to you." So who sends the Holy Spirit — the Father, the Son, or both?

The key to this apparent contradiction may be found in John 16:15: "All that belongs to the Father is mine." If the Father sends the Holy Spirit then one may also say that Jesus sends him.

But the filioque phrase is not necessary to maintain the divinity of Christ. The rest of the Nicene Creed does an adequate job there.

As a matter of fact, the original Nicene-Constantinople Creed of 381 does not contain the filioque phrase. It was later added by the Spanish Church in a unilateral decision.

In line with this, the Uniting Church in Australia is considering removing the filioque phrase from the Nicene Creed.

In making the recommendation, the

Doctrine Commission stated, "As a uniting church we should be willing to take initiatives which remove misunderstandings between us and sister churches. This decision can be taken unilaterally. Indeed, there is no other way that Western churches can undo their acceptance of an earlier unilateral decision by the Spanish Church."

If the removal is important for church unity I am all for it. It certainly would testify to the continuing work of the Spirit.

I have no great hankering for remaining a filioque Christian. I prefer to be known as a Spiritus Sanctus Christian. I am greatly helped by knowing that the Spirit of God counsels me as I go on with my life and work.

Bert Witvoet

Pentecost

For the second time
You moved over a world
empty and chaotic,
saying: there is light!

The Word is heard
in a polyglot litany.
A tower falls.

From every language and nation
the sound is coming:
Hallelujah to the Lamb.

On the anvil we hear
the ring of swords
and plowshares.

How long, O Lord?
O Lord, how long?

**Frank Sawyer,
Ponce, Puerto Rico**

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A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

solution in more police and harsher penalties.

But the cause of increased crime and social disorder is not an inefficient police and justice system. Therefore, why look only there for the solution?

The causes of increased crime are more likely related to the breakdown of a christian moral consensus. More constructive answers to that must come from the churches, schools, community volunteer agencies, political decisions that redress long-standing grievances, etc. When community structures and family ties are fragmented and people become increasingly alienated from each other, applying more and more external force will do little about the real problem; it mostly attacks the symptoms.

We should stop expecting the police, the prisons, and the hangman to be the

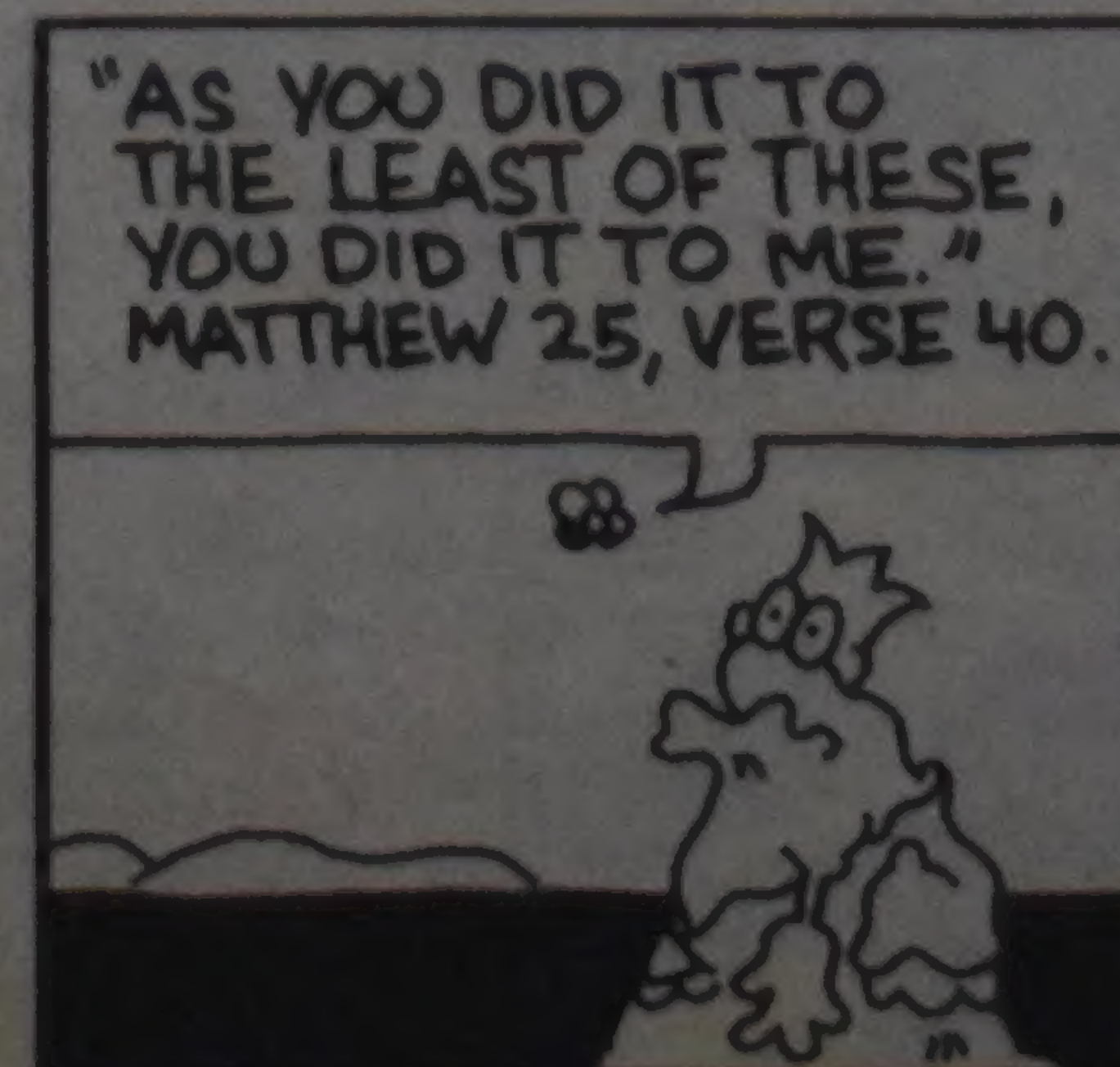
magical saviours that will rid us of crime and give us our safety. That's a pipe-dream which, if pursued, will only lead to the kind of nightmare that prevails in the

Pontius' Puddle



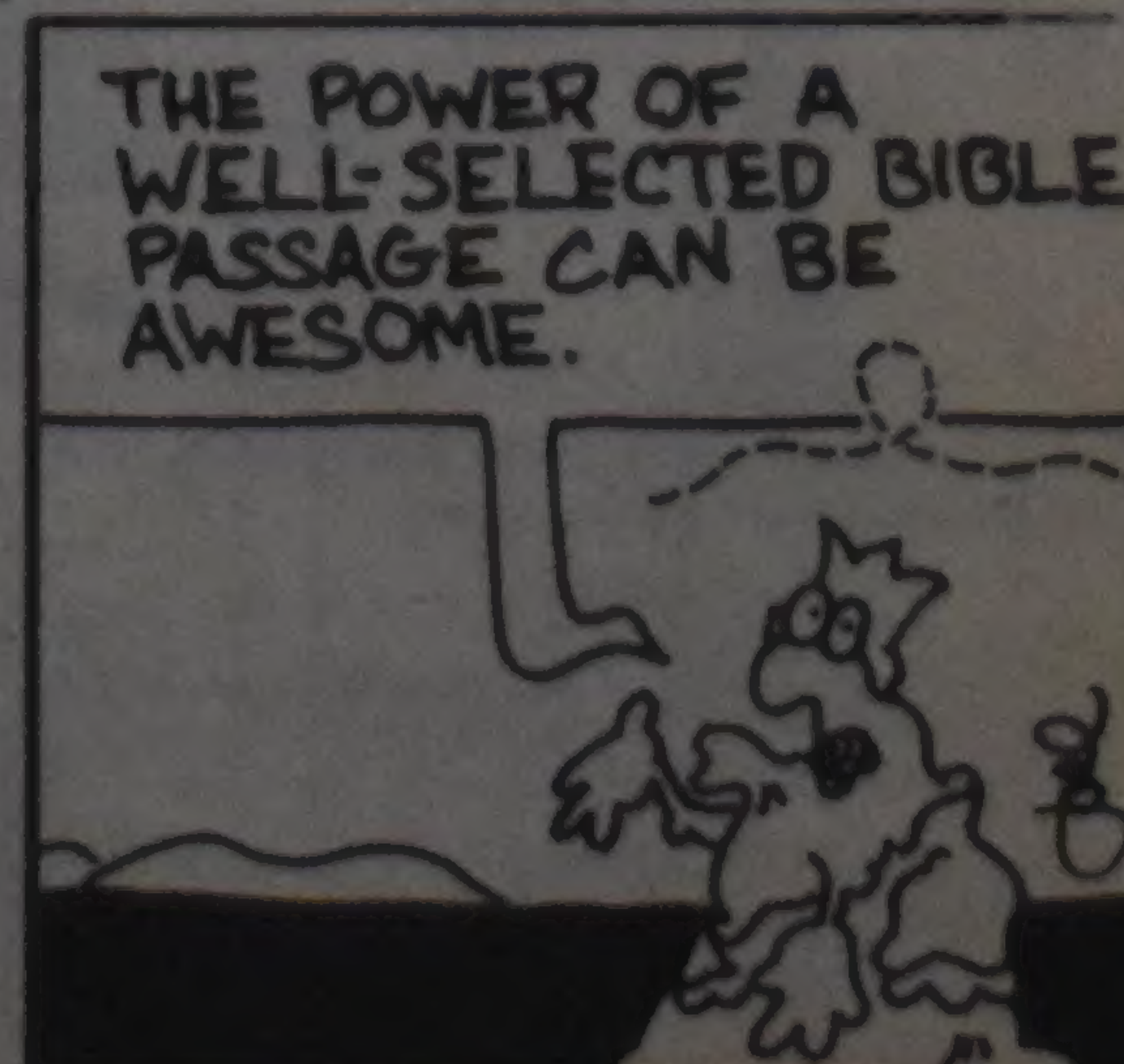
Iran and Pakistan Mr. Vuyk so fondly points to.

There are no quick and simple solutions to crime. Catching scape-goats and beating them a little harder won't help. Fighting evil in society, like trying to



uproot it in ourselves, is more troublesome — and much more dangerous.

**Rev. Bill Dyk,
Chatham, I**



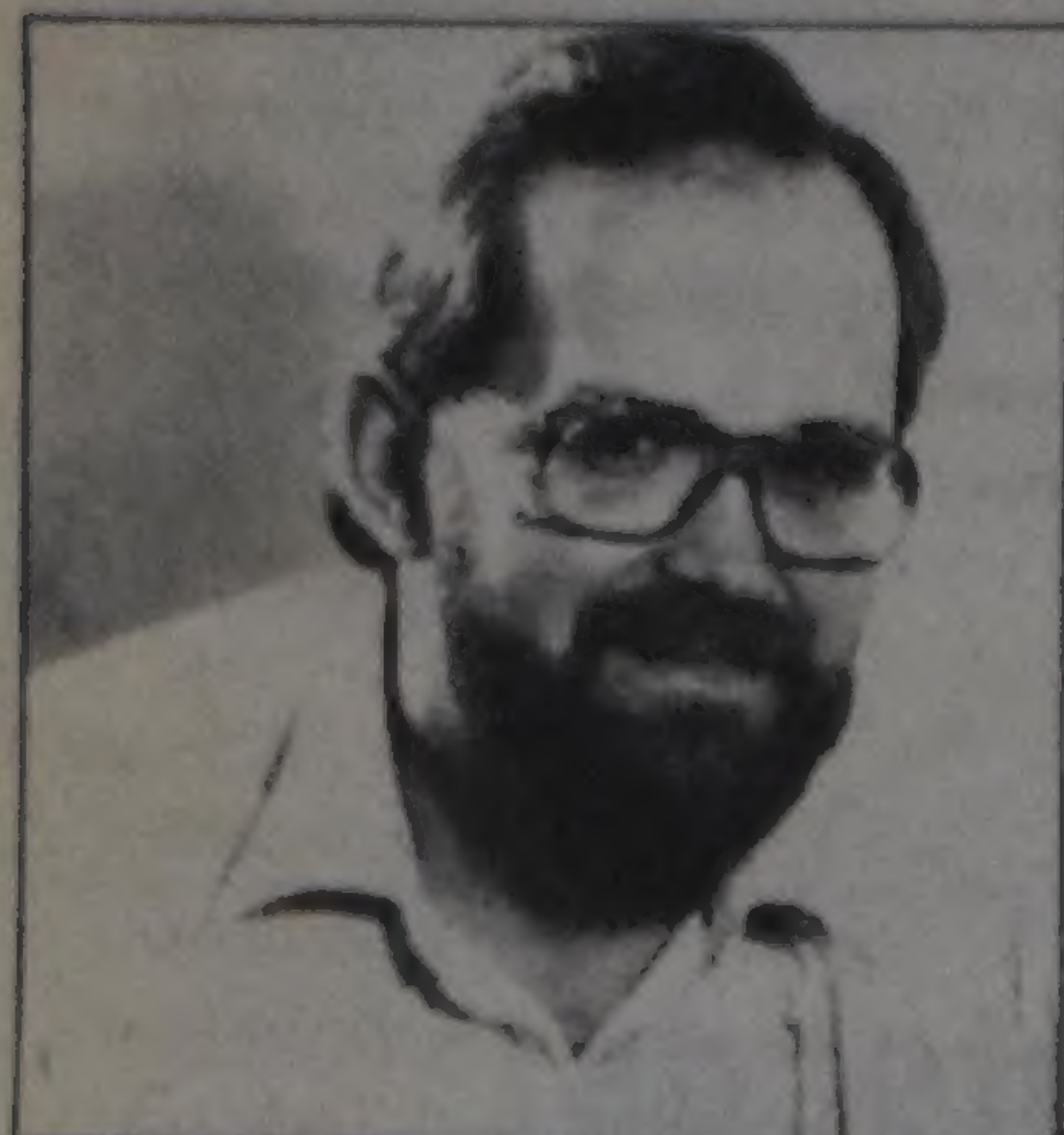
Society

US policy in Central America: cure or complication

Ben Vandezande interviews Dr. James Skillen, Executive Director of the Association for Public Justice.

C.C.: How would you assess Central America today especially in terms of its history and the movements of various independence groups there?

Skillen: In most central american countries, recorded history goes back to spanish/portuguese dominance with a strongly hierarchical ordering of



Ben Vandezande

society. The peasants were largely illiterate and largely non-functional in civic matters. A very small elite in the case of El Salvador controlled the economy.

That system of social life was maintained almost without change even when these countries became independent. They went through a formal independent stage, but the elite (many of them the old european elite) simply used their connections with Europe and increasingly with the United States as a means to enhance their economic and political positions.

As the people through the media could learn more and more about what it was like in other parts of the world, they became dissatisfied with their life. Many of the elite could not

control what they owned and operated, so they relied increasingly on the military to govern.

As that begins to be challenged, you can imagine that reformers pretty soon become convinced there will be no peaceful way to change the situation. So they turn to violent means which only increases the desire on the part of the police and the military to protect the status quo.

The unfortunate part, is that we chose to remain naively ignorant of what was really happening there. There's not an american farmer who would live on the land tenure system that functions in Central America. Not one would accept it.

C.C.: But President Reagan says that the reason for U.S. involvement is none of those things. The US is there in order to exercise its world leadership and stop communism. It's really acting on Canada's behalf and on so many people's behalf. What do you think of that?

Skillen: There's where I'd say we continue the blindness in the worst possible sense. We continue to look at problems in Central America as a case where the guerrillas reach for help from Cuba or the Soviet Union. We now say, what's happening is that communist infiltrators have come and the Soviet Union is going to take over the country, and we act as if that's the full reality.

But in fact, you see, if it's true that guerrilla insurgency has brought about a large measure of opposition to what's occurred in the countries, then everything that we continue to do, putting muscle on the side of the very governments and establishments which have helped to create the problem, is just like adding oil to the burning drum. It makes the people all the more convinced that they're going to have to go elsewhere for help.

When the American Revolution began, the patriots were convinced that the enemy was Britain. What's the first thing they do? They reach for help where they can get it. Where do they get it? Who's the most interested in helping them? France.

Did that mean that the

colonists wanted to replace british sovereignty with french sovereignty? Was this really a french plot against the British, and were the colonists mere pawns in a larger french game plan? Well the French might have hoped that but that wasn't the reality.

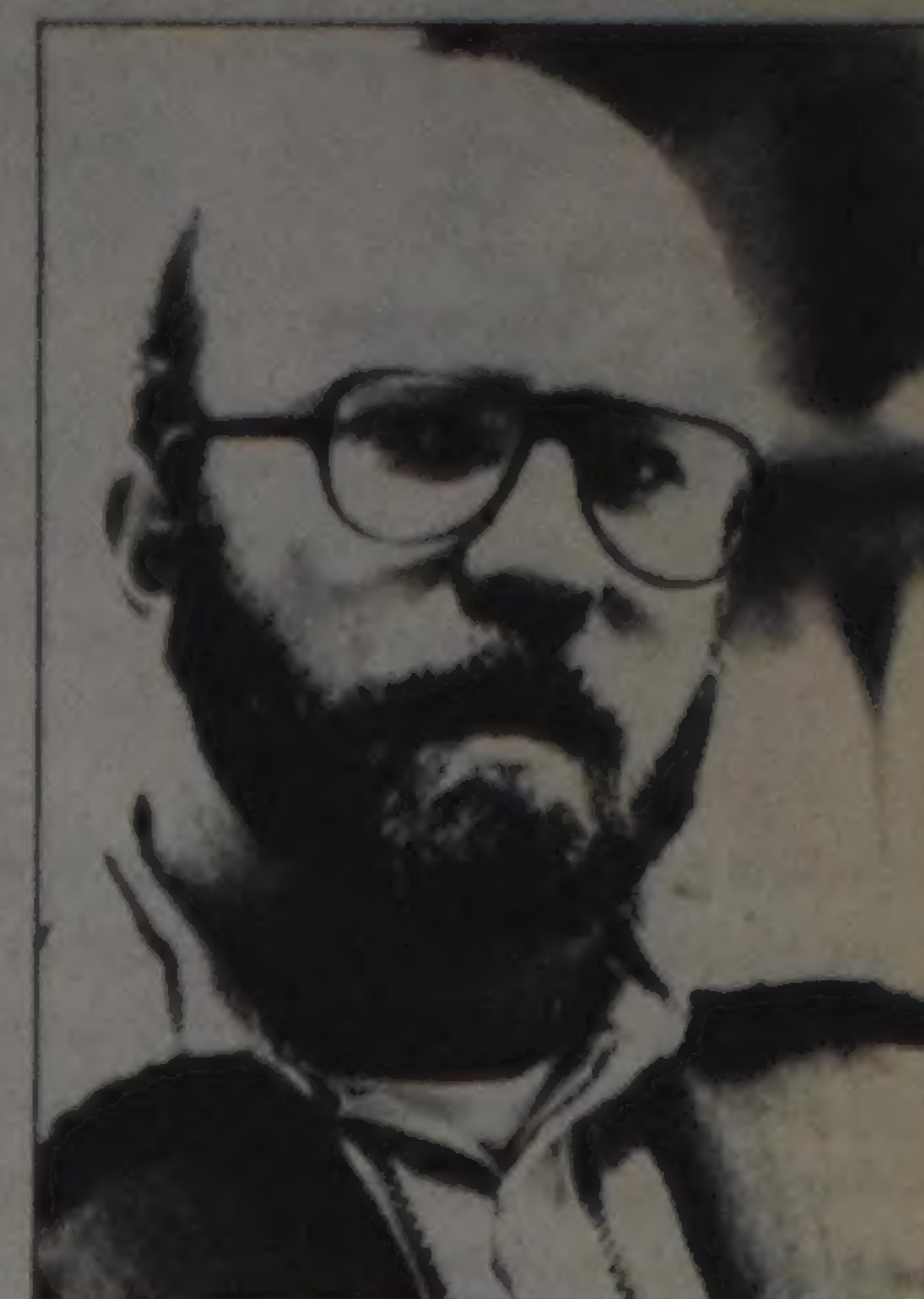
So for us to look at this and see only through the glasses of a global communist plot, leads us to misunderstand the very reality in front of our nose.

C.C.: But doesn't that communist plot, that marxist reality play a role?

Skillen: Indeed, and the more that the Soviet Union or Cuba can have influence, the more they will take it. We shouldn't be surprised by that either.

So what we've got to ask is, "Is there a way that we can, for all practical purposes, quarantine the area so that neither the US nor the Soviet Union can turn this reality into a playground for themselves?"

Short of that I see nothing more than the continued disturbance of these countries. Five, ten years from now there may be nothing more there than a conflict between the U.S. and the Soviet Union.



James Skillen

this so-called Contradora group with Venezuela, Costa Rica, and Mexico and a number of other countries playing important roles. Canada's foreign policy too is very helpful here.

C.C.: What kind of policy change would you like to see for that? You mention quarantine. But is there some movement presently afoot that can move us in that direction?

Skillen: I don't know all the details, but I'm impressed with

The new Divorce Act — pros and cons

Ben Vandezande

A few years ago in Britain, a minister was conducting a marriage ceremony and ended the usual question with these words "... until death or parliament do you part?" As we look at changes to Canada's Divorce Act we may well wish to ask the same question.

The proposed changes are contained in Bill C-10 and this bill may pass through the House of Commons before summer. The Divorce Act, of course, says very little about the positive things that need to be done to strengthen marriage. It concentrates solely on what can a couple do if their marriage runs stuck. During 1982, 70,436 couples received a divorce. Will the new law add to that number or in fact "make divorce more humane" as the Ministry of Justice claims?

First some facts. The present law allows a couple an immediate divorce for adultery or mental or physical cruelty. Under the present law, 50% of all divorces are on these grounds. The new Act would require a waiting period of one year before a divorce would be possible so it will mean a longer waiting period for these people. Also, the new Act allows for 90 days of living together to attempt a reconciliation.

Bill C-10 proposes a divorce would be possible if both parties agree the marriage has broken down or the spouses "have lived separate or apart for at least one year." Keep in mind that the present waiting period for a divorce due to a separation is at least three years. For one-half of the divorces the waiting period will be reduced.

The proposed Bill properly charges the lawyers to advise their clients of reconciliation and/or mediation counselling services available in the community. And further, the Bill fortunately allows a third party to be appointed to speak on behalf of the children if the parents don't care.

Since 50 per cent of all divorces involve

children, the question of maintenance is critical. The Bill rightly proposes that the couple shares the cost of child support according to their means. The amount of support will not longer be based on the degree of wrongdoing by a spouse. A very positive change allows the court to grant custody of either or both spouses or "any other person it deems suitable" i.e. grandparents.

The changes regarding the children appear to be positive. They are often the most hurt in a divorce proceeding. The provision of a minimum one-year waiting period seems to force many couples to reconsider whether a spouse's wrongdoing should necessarily lead to a divorce. Perhaps it will create room for forgiveness where there has been wrongdoing.

The new Bill does not want to emphasize who did wrong. It assumes then a couple will deal with each other rather than talking about the misdeed. However, the basis of a reconciliation is both forgiveness and repentance. If we take away the need to repent of a misdeed we are taking away responsibility.

Although it appears more humane to allow a couple to simply assert "marriage breakdown" as a grounds for divorce, it allows far too many an easy exit from what is a lifetime commitment. As it is, too many people experience little remorse under the present law. The new law makes it possible to treat a marriage vow with a shrug: "Oh well, I guess it didn't work. We'll have to try again." Bill C-10 sends the wrong message to these people.

For some, divorce is as cruel as death. The reason is that marriage is meant to be a life-time institution. Break it up and the pain can be like death. We ought not to add to that pain but neither should we act as if it ought not to be there. Bill C-10 minimizes the commitment involved in a marriage and on this critical point only acts as a painkiller.

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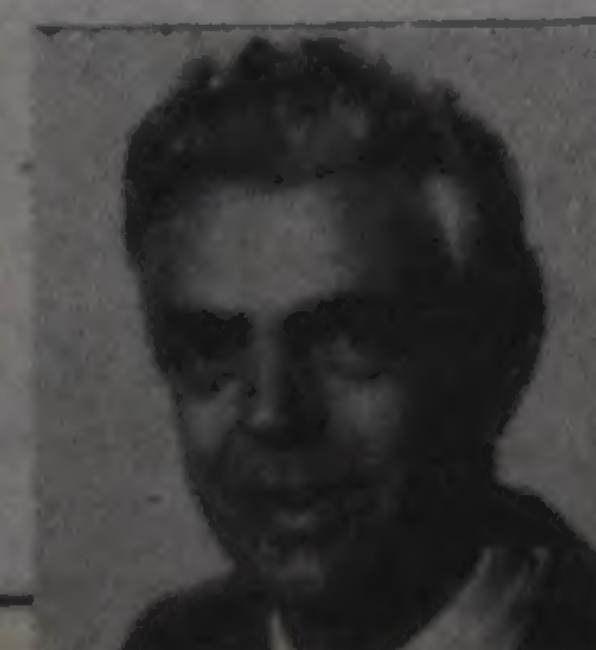


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News

Press Review

Carl D. Tuyl



The survival of the NDP as a political force of significance in our country is doubtful. Recent opinion polls placed the party at about the same level of popularity as the bubonic plague. You know it, and I know it, and Broadbent knows it better than any of us.

So he went to Montreal where the Canadian Labour Congress congregated, and he sang the old sweet song of "Solidarity Forever." The second stanza was: "sock it to the rich." Not very original, which is exactly the ailment of the NDP. Nobody likes to see that party vanish from the political scene, but my

goodness, they must have more to offer than romantic Robin Hood schemes. Anyway, I think Broadbent (excuse me Mr. Broadbent) looked a lot better than he did for some time, and he appeared to be in fine fighting fettle.

The Congress itself, mainly a revival meeting, went on record in favour of a shorter work week. That is the issue which the European labour unions propagate as a method of better distribution of work and income. This time, of course, the fight is one for the thirty-five hour work week, which will

sound as radical in the ears of the traditionalists as the fiery appeals for the forty-hour work week, which I personally remember with much fondness. Showing my age, ain't I?

Winner of the week in the election sweepstake (according to undersigned) is Donald Johnston who dared to shed tears when he explained his reasons for candidacy to a Vancouver audience of Liberals. Any politician who can shed tears in public, and especially for the cause of peace, deserves honourable mention. I myself would have liked to weep in public many a

time. I have always fought my tears because "boys don't cry" is ingrained in my Dutch person.

Loser of the week is the *Globe and Mail* for conducting yet another poll on the popularity of our political leaders. Turner would beat Mulroney, it said. Chretien would fight the PCs to an even draw, and so on, and so on. How many polls can one digest? Somebody should now conduct a poll about the popularity of polls.

Statistics Canada, always to be counted on for uplifting material, said that working women are much healthier than housewives. Statistics Canada does not count housewives among the working women apparently.

The report on homosexuality continues to upset the United Church as it is being discussed in the conferences across the country.

And we quote from the minutes of the meeting of the Board of Directors of Seagram Co. Ltd.: "It is moved, supported and adopted that John Turner be re-appointed to the Board at an annual salary of \$15,000. - and \$500. expenses per meeting."

NATO continues to suffer from internal squabbles. The Dutch have second, third and fourth thoughts about the deployment of Cruise missiles, and they threaten to upset the whole strategy. NATO carefully stays away from the conflict in the Persian Gulf where most of their oil comes from, and they continue to be more inclined to negotiations with the East than with their American allies.

The US has allied itself fully with Saudi Arabia with only combative participation excluded. The Arabians can get anything else, including the kitchen sink, from the White

House. The world watches the Iran-Iraq war with growing abhorrence, especially now that the fighting parties are about ready to launch massive and bloody offensives.

Israeli Defence Minister, Moshe Arens, admitted that Israeli troops had murdered captured terrorists. Pictures of the captured men still being alive led to the admission by the minister.

There was a report in the press that Soviet scientists have taught chickens to swim. Igor Charkovski, who apparently headed the project was quite proud of the achievement. Now there is an opportunity for the physicist of the world: why not stop work on more deadly bombs for a while and concentrate on teaching chickens to swim. The world would be a better place for it, and chickens might even taste better.

By the time some of you esteemed readers will read this review the meeting of NATO ministers will have adjourned but the synod of the Christian Reformed Church will have begun. The two main items, as I see it, although there may be sleepers, are co-operation between the Board of World Mission and the Christian Reformed World Relief Committee and the matter of women and ordination. The former will — watch my word — be studied further, and the latter has already been studied to death with nobody open for a change of mind anymore. A simple counting of ballots and votes at the beginning of the assembly would do.

I hope to be there, and report to you some of the more colourful events, in as much as there can be any colour at such august gatherings.

Carl D. Tuyl

Sixty Hong Kong christian leaders endorse affirmation of faith

... continued from page 1.
statement will be published later.

"We are trying to help the Christian understand that as Christians in Hong Kong we should be related to society. We are not separate from the things that affect Hong Kong," Continuation Committee member Ted Hsueh said. "We want to encourage Christians to

rethink their beliefs in the light of present and anticipated changes in Hong Kong's situation," he said.

"Unless we understand the social changes in Hong Kong — unless we identify with Hong Kong people in these changing times — our gospel to them may be meaningless," Hsueh said.

Hong Kong christian leaders are currently working on two

other statements to be released this year. One group organized by the Hong Kong Council of Churches is drafting a statement to be submitted to the government of China. That statement will make recommendations related to the content of the mini-constitution on which Hong Kong's government will be based after 1997.

RES will live or die

... continued from page one.

Amidst this internal struggle over the "reformedness" of the members, lies an even more basic concern about the structure of the RES itself.

The RES is not a synod perse: It wields no synodical power over its members, its ability to exercise discipline is limited only to whether or not a denomination may become or remain a member of the body. The RES is in essence an association or a council in which members of a similarly reformed persuasion come together to discuss matters of mutual concern. The Gereformeerde Kerken in Nederland has suggested a new structure and a new constitution but that constitution was opposed by the Orthodox Presbyterian Church in the U.S. and by the Christelijke Gereformeerde Kerken in Nederland.

The Christian Reformed Church sees itself as a mediating force within this divided body. It prefers to maintain dialogue with the GKN and with the DRC. That is why it sends men repeatedly to discuss the issues with the churches in The Netherlands and South Africa.

There are 32 Reformed denominations from around the

world who belong to RES and who will send delegates to Chicago. Even though they only meet every four years, the RES provides the only forum for discussion and interaction which exists for such a reformed

body.

It is hoped that that body will remain, perhaps minus one or two members, so that the reformed witness may be strengthened worldwide.

New Ontario government guidebooks for senior citizens and disabled persons

TORONTO — The Provincial Secretariat for Social Development has released two new publications which offer a complete listing of government programs to assist disabled persons and senior citizens.

The "Guide to Programs and Services for Disabled Persons" and "Guide for Senior Citizens" describe the many programs and services which exist to help Ontario's disabled persons and senior citizens. "There are a wide variety of initiatives which benefit disabled persons and seniors," said Gordon Dean, Provincial Secretary. "It is important that these client groups, their families and concerned agencies are informed about what is available to them."

The Secretariat is distributing the guides to individuals, community agencies, consumer groups, libraries, information

centres and Ministry field offices throughout the province. In addition the "Guide for Senior Citizens" will be automatically sent to every Ontario resident when they turn 65 years of age.

"The number and diversity of programs and services available to assist disabled persons and senior citizens has grown considerably over the years," said Mr. Dean. "Our guides are excellent reference books for any senior or disabled individual who wants to make the most of the many opportunities which are offered in the province of Ontario."

Anyone wishing to obtain a copy of either the "Guide to Programs and Services for Disabled Persons" or the "Guide for Senior Citizens" should write the Secretariat for Social Development, 700 Bay Street, 2nd Floor, Toronto, Ontario M5G 1Z6.

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Church

Pastoral Pondering

God has a plan for the Jews, Part 3

John G. Groen

In my previous articles on the question of a future return of the Jews to faith in Jesus, I commented on Romans 11:28, 29, 12, 15; having found that these verses support such a conversion, I also looked with you at Mt. 23:39, Lk. 21:23b, 24 and Acts 1:6, 7.

We must now consider the question of the land: can a converted Jewish people do without a land; can they fulfill their calling (Rom. 11:29) without having the old Canaan land? And another question: Why did our Lord Jesus refer to Jerusalem in Lk. 21:24 ("and Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.") Why this prophecy about the future of Jerusalem?

To achieve a more solid base for our thoughts with respect to the land question, we do well to look at God's revelation in Genesis 15:7-10, 17-21. This passage deals expressly with the land that Abram's descendants would inherit. The Lord said to Abram, "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess." But Abram said, "O Lord God, how am I to know that I shall possess it?"

The Lord answered this question in a most unusual way: Abram was to cut animals in two and place the halves over against each other; also, birds were killed and placed on both sides. Then the Lord, not Abram, passed between the carcasses. On that day the Lord cut a covenant with Abram, saying, "To your descendants I give this land ..." and the Lord set the boundaries.

The question now is: Is this gift of the land to Abram and his descendants valid for Old Testament times only, or does it have meaning for today? Is it God's will that a converted Jewish people shall serve Him and work with Him for the coming of His Kingdom, with that land as basis for operation, New Testament style?

In the light of this covenant ceremony, two observations must be made. First, these animals were cut in half and these birds were killed, just as the one making this covenant would be killed if the promise was broken; and God was the Maker of this covenant.

Second, only the Lord passed between the pieces. This means that only the Lord is responsible for bringing to pass this giving of the land to Abram. All the latter had to do was to accept this gift in faith.

If the physical descendants of Abram still have a task to fulfill for Jesus, it is hard to see that the land promised to them in such a binding and powerful way would now no longer be theirs, once they have come to Christ.

This does not mean that this land then is a holy land and all the rest of the world secular. Not at all — the whole world is under the authority of Jesus and the church throughout the whole world is the Israel of God. The question is simply, "Will Jesus in His Kingdom strategy use this land as a beachhead to penetrate to the farthest reaches of the world? And could He use both people and land in a New Testament servant way so that both become a blessing to the whole world?"

I believe that the answer to these questions can well be answered in the positive. If so, a passage like Deut. 11:21 gives new light to us today; it says "... that your days and the days of your children may be multiplied in the land which the Lord swore to your fathers to give them as long as the heavens are above the earth."

John Groen is pastor of the Christian Reformed Church of Burnaby, BC

Rime or reason

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Or is it that you have heard
a transsubstantiation?

Sy Nodd

The faithful of the congregation
at their bi-annual convocation
get in gear for confrontation
on matters of administration.
Yet all around, God's spoiled
creation
will soon face days of tribulation
without the Gospel's invitation
to the Lord's inauguration.

Klaas Sis

Church News

Canadian Reformed

Accepted

— Toronto, Ont. Rev. R.N. Gleason of Rijswijk, Z.H., The Netherlands.

Christian Reformed

Accepted

— to First, Duncan, BC, Rev. Jakob H. Kits of Second, Edmonton.

Eligible for call

— Mr. John Top of Collingwood, having been duly examined under the structures of Article 7 of the Church Order, with the concurrence of the Synodical Deputies, is declared eligible for call as a candidate for the ministry in the CRC by Classis Huron. Mr. Top may be reached at Box 304, Poplar Side Rd., Collingwood, ON L9Y 3Y9; 705-445-3718.

**Bernard De Jonge,
Stated Clerk**

Address change

— After August 10, 1984: Rev. Jakob H. Kits, 5997 Jaynes Rd., Duncan, BC V9L 3C4; 604-746-7272.

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Singing dutch marine songs

Bible study club dresses up and sings

DUNCAN, BC — Where could Martin Luther be seen nailing his 95 Theses to the door of the Wittenberg church? Where could an exuberant immigrant couple be seen flying an airplane over a bull-less herd of cows, counting calves? Where could bears, apes and rabbits be seen and heard singing songs in Dutch, or several men be seen dressed in rubber rain suits manoeuvring a coast guard boat on a rescue mission on the North Sea? It could all be seen in Duncan at one of the Bible Study Club's programs celebrating their 20th, 25th and 30th anniversaries.

On these three occasions the elderly members of the Duncan Christian Reformed Church who turned the sod for the church building back in the 1950's, and who lived and worked for more than 30 or 40 years in the Netherlands, portrayed a small part of their upbringing in song and pageantry.

On their 20th anniversary in 1974 they compared Dutch and Canadian traditions and looked at the Dutch search and rescue crews that worked the North Sea. Dressed in traditional Dutch costumes representing Friesland, Gelderland, Drenthe, Groningen, and Scheveningen, and in such Canadian outfits worn by cowboys, Indians, and Eskimos, they sang the Frisian and Canadian anthems. This was followed by the tale of the eminent Dutch search-and-rescue man, Dorus Rijkers, who with his crew skippered their life boat on the high seas and struggled against gale force winds and driving rain. As they made their way out to sea to rescue drowning sailors they sang, "Wakkere Jongens Hollands Trots" and "Michael Row the Boat Ashore."

In 1979 at their 25th anniversary, the apes, bears and rabbits appeared on stage

singing, "Ik Zag Twee Beeren" and "In Een Groen Groen Knolle Knolle Land." The early years of the second World War and the mobilization of the armed forces were depicted by the Gele Rijders, Blauwe Huzaren, Marines and Infantry who sang "Rats, Kuch en Bonen" and "Geen Geld Meer in Mijn Zak."

In a congregation where a large proportion of the membership is involved in agriculture, a humorous skit about the flying Dutch rancher counting calves in a bull-less herd of cows was not out of place.

The 30th anniversary program was held April 6, 1984. Since 1983 was the 500th anniversary of Martin Luther, the evening began with a play about him. As old Luther narrated his life story, actors and actresses portrayed young Luther (played by one of the young people) in such places as Wittenberg, Rome and Worms.

Songs of Holland's seafaring tradition, the barrel organ, a sing-along, a children's song, a skit of a Frisian farmer disguised as a bear trying to occupy prime Vancouver Island farm land, a poem, and a psalm made up the second half of the program.

There were no profound reasons for having those programs — they were evenings for singing and laughing; they were gifts prepared by the members of the Bible Study Club.

They were a Dutch treat.

Jan de Bree



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Edmonton CRC panel tackles ordination of women

Paul De Groot
EDMONTON, Alta. — An overflow crowd turned up at The King's College here for a meeting May 14, indicating high interest in the role of women in the Christian Reformed Church.

More than 200 people crowded into a room at college to listen to a panel discussion on the subject. Organizers had put out about 100 chairs, and many had to listen from outside the doorways, or went home.

A 7-person committee struck by the denomination, which has more than a dozen congregations in the Edmonton area, has prepared a report on "headship" and the ordination of women for discussion at the church's annual synod in Grand Rapids next month.

Four members of the committee recommend that the office of deacon be opened to women, but not the offices of elder, which it says are "ruling and teaching" offices, and thus inappropriate for women. Two members of the committee recommend that all offices be open to women, and one recommends that none be opened.

Panelists differed

Panelist Jim Visser said the majority report dismisses the push for women's ordination as a secular trend pushing into the church, and fails to mention that "we all experience sexism in our lives."

"Should not the church function as a model of sexual equality" for the secular world, he asked.

The Bible indicates that it is gifts, not authority, which qualify one to perform a role in the church, and that such roles are intended to serve the congregation, rather than rule it, he said.

Mrs. Nell Drost Van Ry said the authority of the Bible is at stake in the issue, since the second chapter of Genesis clearly outlines an order of

creation with man at the head of the woman. The church reflects the family, and men should exercise headship in both places, she said.

Much of the problem the church faces today, she said, is that men have not always acted responsibly, in the church and in the family. If they had, the debate over women in church offices would be unnecessary.

"What is good does not ask for change."

Rev. Arie Vandenberg, who spoke against the ordination of women, said women's gifts must nevertheless be used in the church more widely, and noted that the majority recommends the appointment, but not ordination of women, to other functions in the church. He said he could even envisage women preaching (currently not permitted) if the recommendation was adopted.

But, he warned, "we must not accommodate the spirit of the times."

Rev. Homer Samplonius, who supported women's ordination, said many Christians tend to read the New Testament back into the Old Testament, and New Testament verses regarding women in the church are used to interpret the Genesis account of the creation of men and women.

But the first chapter of Genesis, regarded as the fundamental creation account, offers no support for the idea that men and women were created to have different roles.

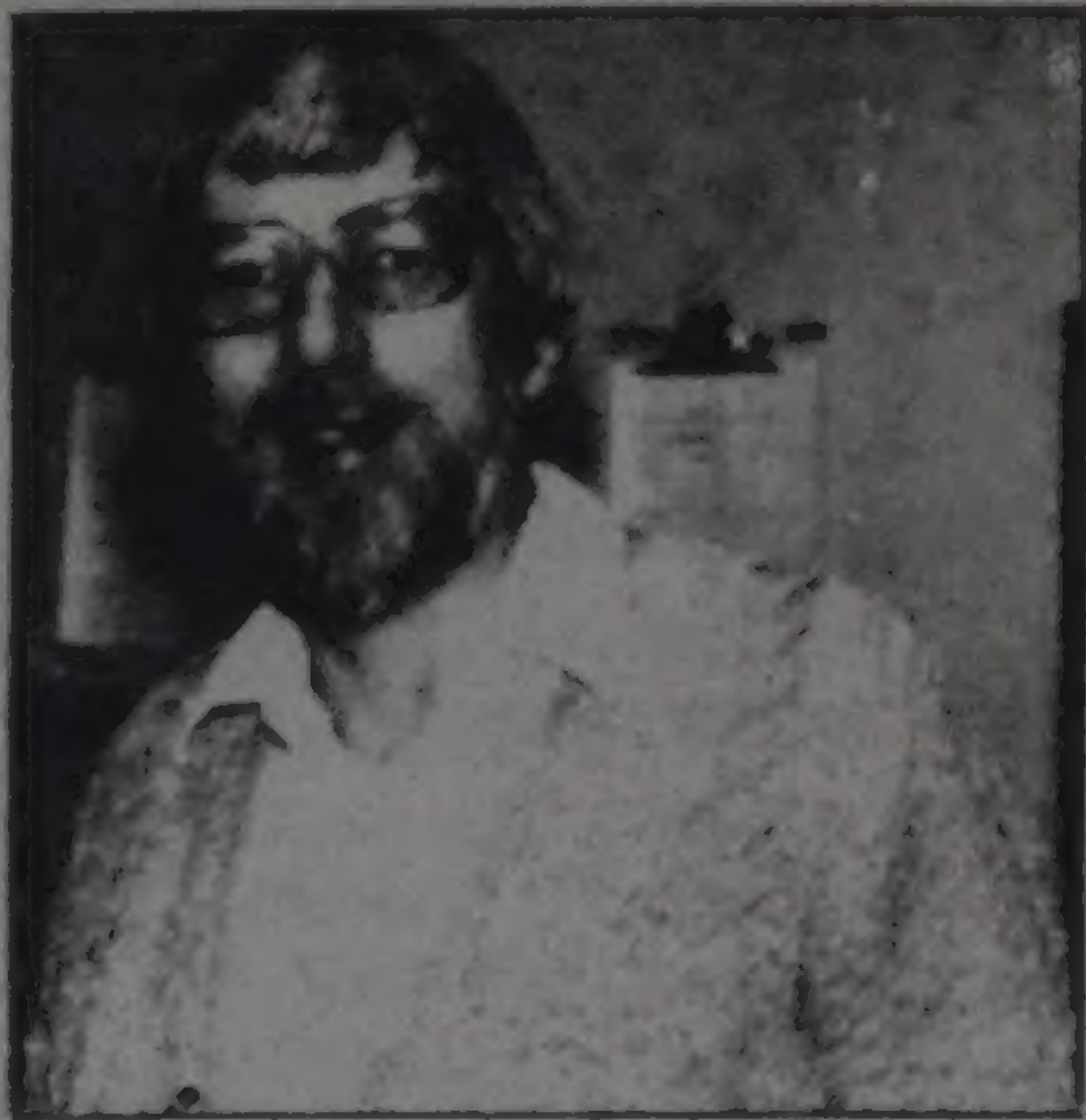
Samplonius said the emancipation of women in the church could be compared to the movement for the emancipation of slaves in the last century, another issue which was forced on the church by society.

The situation is similar today, he said.

"There is a genuine emancipation movement on the way and we can't ignore it."

Presbyterian comment

How a General Assembly functions



Robert J. Bernhardt

Each year in June over 250 men and women from across Canada gather together to constitute the General Assembly of the Presbyterian Church in Canada. Half of those in attendance are individuals who have been ordained to the ministry of the word and sacraments. The other half are ones who have been ordained to the office of ruling elder. They meet together, each commissioned by his or her Presbytery, to form the highest of the four levels of church courts by which the Presbyterian Church in Canada is governed.

As this column is to be published during the very week that the General Assembly is in session, it seems an appropriate time to explain something of how it is established and how it functions. While all the churches of the Reformation share some common characteristics in their form of church government, there are significant differences which ought to be understood. Sometimes within the reformed family confusion results because similar structures are expected to perform in identical ways.

The size of the General Assembly in the P.C.C. is determined by an arbitrary formula. Each presbytery (i.e. classis) is entitled to send one minister to the General Assembly for every six ministers on its roll. Of course, they then also send an equal number of ruling elders. Large presbyteries are thus given a proportionately larger representation at the Assembly and even the smallest presbytery of the church has two commissioners (one minister and one ruling elder).

Each presbytery votes to choose its commissioners to the General Assembly. In actual practise almost all of the presbyteries choose their representatives by a rotational scheme so that they have more or less given up their actual choice of the specific individuals who will represent them at a particular Assembly. That can prove very significant, for it then becomes very difficult for a presbytery to set that policy aside in order to choose commissioners whose viewpoint it endorses when items of special interest are to be dealt with.

It is also a long standing principle that commissioners to the General Assembly cannot be directed by their presbytery as to how they are to vote on any issue at the Assembly. They may be charged with the responsibility of representing the Presbytery's concerns at the Assembly in certain matters of business. However, when it comes to voting each is free to do as he or she sees fit.

Observers of the General Assembly recognize that these are factors, amongst others, which contribute to the apparently changing moods of successive Assemblies. It is not unknown for the thrust of one year's General Assembly to be almost reversed by the next one. The whole system does, however, have some built-in checks and balances.

The P.C.C. inherited the concept of the "Barrier Act" (a concept established in the Church of Scotland in 1697). The Barrier Act requires that any "law or rule relative to matters of doctrine, discipline, government or worship" shall not become a permanent enactment until it has been submitted to the presbyteries for their approval. Presbyteries must make their response to such matters before the next annual General Assembly. If a majority of presbyteries agree, the next Assembly may then pass such proposed law or rule into a standing law of the church. In that way each presbytery does have a direct voice in the more significant items of General Assembly business.

This year the General Assembly is meeting in Peterborough, Ontario. The mood of the Assembly should be brightened somewhat by the early report that in 1983, for the first time in 20 years, the church has shown an increase in communicant membership. Next month I shall try to describe something of the mood and the decisions made by this One Hundred and Tenth General Assembly of the Presbyterian Church in Canada.

Robert J. Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.



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School

Chalkmarks Education on the march

This is the time of year for class outings. Much valuable education occurs outside of the classroom as well as inside it. The following report of the grade 3 outing of Holland Marsh District Christian School, which appeared in the May, 1984 Newsletter, attests to that fact.

Twice in the last month the grade three class ventured out of the classroom to find out first-hand more about things they have been studying. On March 26 we visited the York North Court House in Newmarket. After a court official introduced the class to courtroom procedure and answered some of their questions we observed several court



Learning outside as well as inside.

cases. The children gained valuable insights into the judicial system and the function of law, police and judges.

On April 18 we undertook a major outing to Toronto in connection with a unit on transportation. We attempted to gain experience with as many different modes of travel as possible. We rode the bus, subway, streetcar, and train. In each case the driver took the time to talk to the children and answer their questions. From the CN tower we observed Toronto harbour, Toronto Island Airport, the CN rail yard as well as expressways and downtown streets. We also had a workshop on "Sailor Life" at the Marine Museum. We sang sailor songs, tied knots, tried on sailor clothing, played a searching game for display parts, and toured a boat. We returned home travel-wise and travel-weary at 6:15 p.m.

Professional development in Nova Scotia

Ellen Zwart

The twelve teachers of the King's County Christian School and Central Nova Christian School met in Truro, Nova Scotia, in March, for some professional development. The April 1984 Newsletter of King's County, reports that John Stronks, Education Co-ordinator with the Ontario Alliance of Christian Schools, discussed with them the setting of goals and evaluating textbooks in the christian school. Through the following twelve steps, the purpose of education is advanced:

1. deepen his/her commitment to "love the Lord with all your heart and with all your soul and with all your mind ... and love your neighbour as yourself."
2. mature as a christian person in relation to self, others and the environment.
3. develop the knowledge and understanding necessary to express his/her calling effectively in family, church and society.
4. Increase in the knowledge and understanding of the Bible.
5. grow in the ability to interpret the spirit of the age and to discern what is right.
6. expand his/her knowledge of nature and culture.
7. discover and develop particular gifts and talents.
8. train for good health and physical fitness.
9. acquire competence in basic skills for responsible living.
10. prepare for advanced levels of schooling.

A careful choice of tools (books), the conferees were told, was crucial. Each one must be examined to see what view of man it presented and whether or not it conflicted with the christian faith.

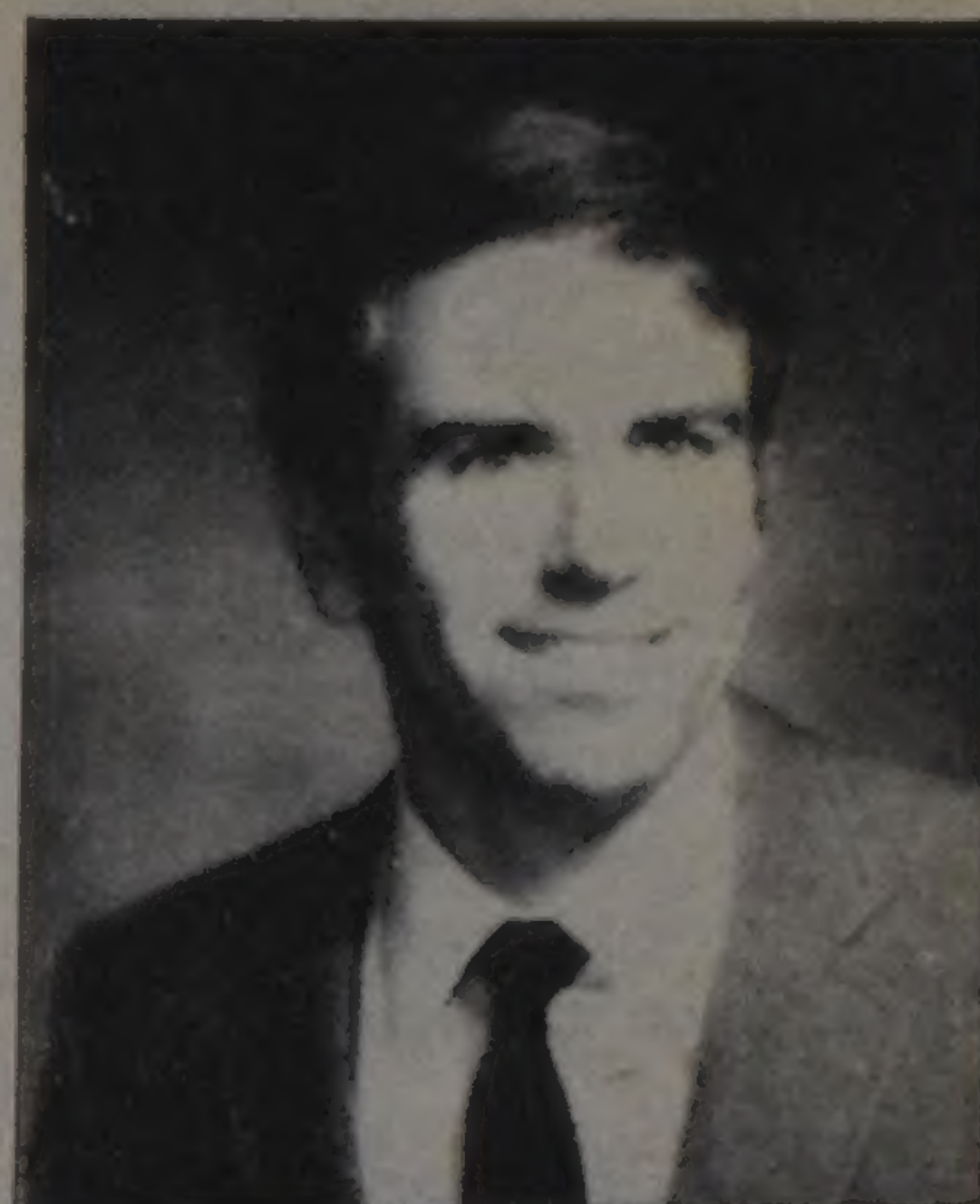


One of the world's great tall ships, Bluenose II, makes her home in Halifax, NS. The schooner is a replica of the "Bluenose", many-time winner of the International Fishermen's Trophy as the fastest fishing schooner on the North Atlantic. Photo Nova Scotia Communications and Information Centre.

Congratulations!

To Mr. John Vriend, principal of Beacon Christian High School in St. Catharines, Ont., our congratulations for successfully completing the examinations for the Supervisory Officer's Certificate. As reported in the April 1984 issue of *The OACS Communicator*, "... examinations for this certificate are fairly rigorous and the failure rate is reputed to be in the neighbourhood of 80 per cent of all candidates."

Mr. Vriend himself is very modest about his achievement. He is possibly the only canadian christian school principal to hold the certificate, which includes a comprehensive understanding



A beaming Principal Vriend

of the Education Act. Especially during the next few years, when Ontario's high school curriculum is in flux, will his knowledge be essential.

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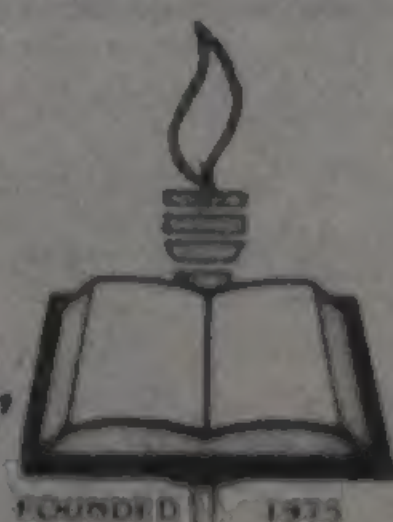
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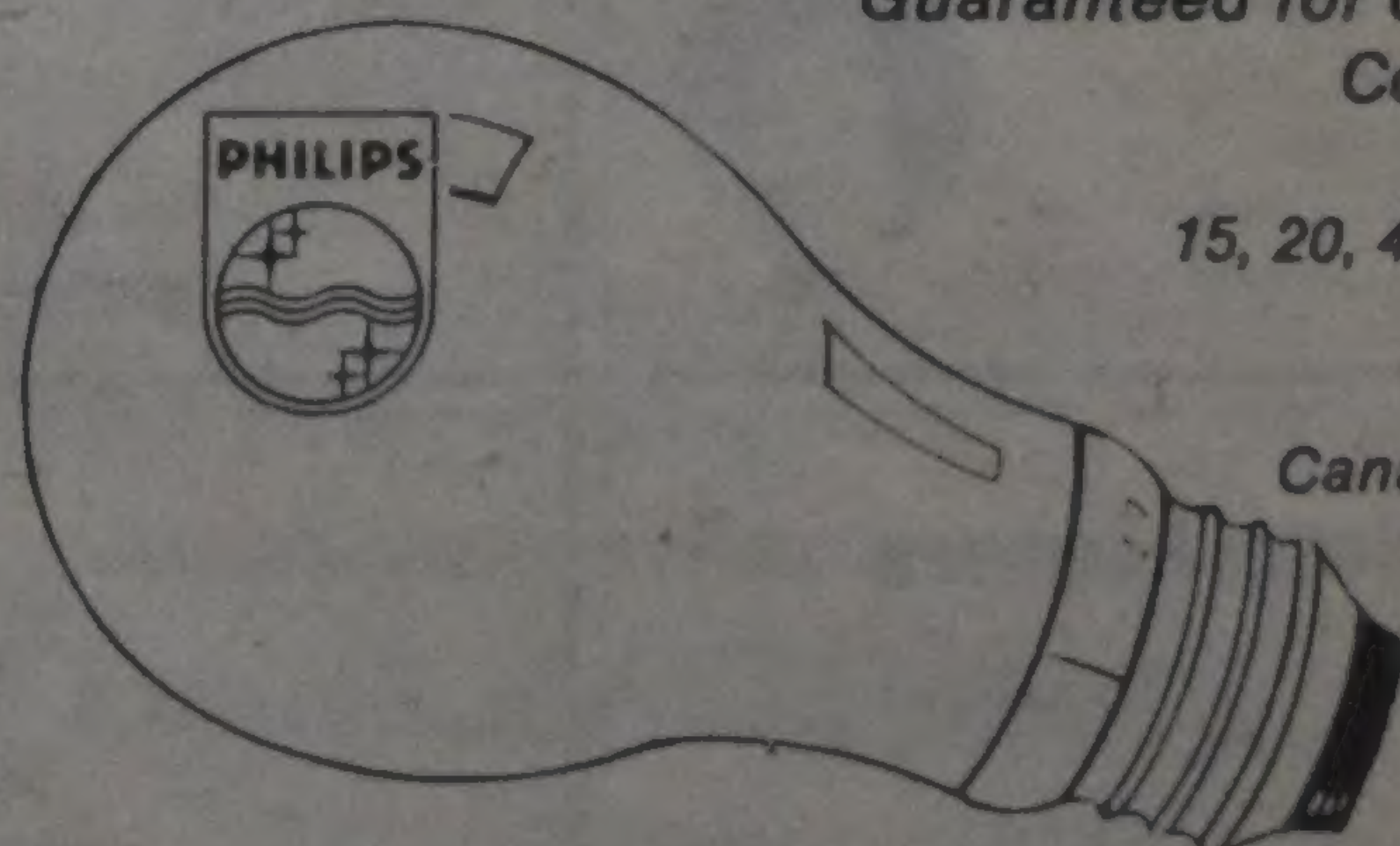
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Entertainment



smalltalk

Alice Los

Hail to the captains of the yellow ships

I don't think I could ever be a schoolbus driver.

First of all, my driving skills are nothing to brag about and icy roads intimidate me beyond good reason. Then too, getting up while it is yet dark on cold winter mornings takes a harder character than mine while, finally, my tolerance for noise is very low.

Therefore I greatly admire all those men and especially women, who for ten months out of every year, transport such a precious cargo along our nations highways and mostly, byways.

I admire them because they can stand to have their days sliced into awkward segments, because they expose themselves voluntarily to a sound level which must often crash the highest measurable barrier in those yellow cocoons and because they still manage to make it look so easy as they sit there in cool concentration behind that imposing wheel with which they take some 40 to 60 young lives into their hands.

Our present house sits along a road which carries a heavy flow of schoolbus traffic daily. To watch so many students start and end their days at set times gives a sense of order as their passing by my window also punctuates my hours. As well, it affirms my appreciation for living in a country whose leaders value and promote a good education for its younger generation.

Not only that, but a schoolbus filled with children or young people always touches a soft spot in my feelings. There they go, in eager pursuit of their ambitions (undoubtedly anxious and apprehensive too, at times) but mostly exuding restless energy. They find each new day an exciting adventure and, individually as well as together, hold so much promise for the future. *Spes patriae!*

Without any apologies I admit that the bus which I sometimes meet on its way home from the christian school, intensifies these emotions even if I know that those young saints inside can be unholy thorns in the flesh of their driver. Nevertheless, *spes ecclesiae!*

Of course, I know that budding saints may be found on any schoolbus and I thank their and my God for that. Any schoolbus too has such magic power when its flashing lights come on. I always marvel to see a big lumbering truck roll meekly to a halt or to watch half a dozen cars stop while as many drivers interrupt the hurried affairs of their day to let young life safely cross the road, often oblivious to such collective effort to protect it.

I once met the woman who daily drives some of our grandchildren to school. I asked her whether they were good little passengers. It was a silly question and not even any of my business. Instead, I should have let her in on something of interest to her. I should have let her know that many grandmothers step right on the bus with her in their prayers every day.

I also could have told her what I now want to say at the end of another academic year: "Hurrah for the schoolbus drivers of the nation!"

Alice Los lives in Kemptonville, Ontario.

T-Bone Burnett: Questions of credibility

Bill Van Dyk

Anyone who happened to listen to T-Bone Burnett's latest album, *Proof Through the Night*, on a casual basis would have a difficult time coming to the conclusion that T-Bone Burnett was a Christian. *Proof Through the Night* is filled with harsh, jangling images of the american landscape, viewed through the eyes of a hopeless cynic. The characters that populate this album, except one, are evidently perverted, corrupt, and immoral. The one exception seems to be T-Bone Burnett himself, filled with hopeless passion and self-mockery, and a sense of wistful humour. Many Christians rarely contemplate these realities, let alone write and sing songs about them, even if, as in this case, the songs include an intense consciousness of the realities of sin.

No album by a Christian that I know of, so deliberately avoids the vocabulary (or jargon) of the faith. My first impression, indeed, was that Burnett must have lost his. A second impression — the one that persists — is that T-Bone Burnett is *deliberately* putting distance between himself and the christian mainstream because he does not want to become identified with the current public image of Christianity in the United States, or, more specifically in the Southern United States.

It is not difficult to imagine why he would be inclined to do so. The public image of the southern american fundamentalist preacher, with his gaudy style and extremist politics and his hucksterism, is not likely to appeal to a person of Burnett's sensitivities. Nor does Burnett's previous work indicate any sympathy with the kind of facile and smug moral judgments passed on american society by the likes of Jerry Falwell. Burnett's songs have always displayed an intense love and compassion for the sinner, and a consciousness of personal unworthiness. "None can judge but he who is willing/ To stand face to face with justice" he states in "Hold on Tight."

Yet it should be clear that *Proof Through the Night* is not,

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in substance, *unchristian*. On the surface, it doesn't display a whole lot of optimism or hope, but, as (Nobel Prize-winning author) Isaac Bashevis Singer has said, the "decadence" of the artist may often turn out to be nothing more or less than "a mighty passion for the redemption of man." Burnett's sinners are obviously not only the object of his realistic appraisal of american society, but they are also the object of his compassion and love.

Burnett's folk-rock leanings, rooted heavily in the mid-60s style of Bob Dylan, the Byrds, and the Beatles, are evident in the cutting edge of his raw electric guitar sound, and his ingenuous singing style — as if he were a little embarrassed by his own voice and wanted to keep things light with humour. The emphasis is obviously on the lyrics: the musical arrangements draw attention to them.

Burnett's songs are about people who have somehow lost their lives because of their misguided acceptance of false gods. There is a lost flower child whose career was destroyed by the CIA, a Marilyn Monroe-like actress who is murdered by a violent fan, a middle-class businessman who joins the sexual revolution too late, and, in a most striking parallel, Hugh Hefner and Walt Disney, who Burnett likens to each other in the way both make immense fortunes purveying fantasies to the public.

Burnett is at his poignant best in "After All These Years," lamenting the mysterious disappearance and rumoured suicide attempts of a sixties protester, a beautiful woman with whom the singer is obviously still in love. Burnett's description is couched in ambiguous terms:

Was she still as impossible, still as voluptuous
Still as helpless and full of fears
Was she still as provocative, still as compelling ...

Burnett's solo acoustic guitar accompaniment is at least equally "compelling" and gives emotional authenticity to the performance.

The ambiguity is the result of Burnett's recognition of the reality of sin, and his passion for the redemption of the sinner. In "Shut It Tight," the ambiguity is even clearer:

I find it hard sometimes to say
the way that I feel
I do the very things I hate to do
I act like a child and I'm afraid of
what is real
And so I try to cover up the truth.

Burnett is unwilling to judge — and unwilling to propose simplistic solutions — because, like Jonah, and Job, and the author of Ecclesiastes, he recognizes that sin not only comes between man and God, it also obscures God's will. The certainty of faith is no guarantee of worldly wisdom and it is no coincidence that christian faith has been likened to childlike foolishness in the eyes of the world.

Does T-Bone Burnett need to be excused for his subtlety? I think not. It is clear that not all — perhaps not many — Christians will enjoy *Proof Through the Night*. But those who can appreciate Burnett's unique perceptions, and who have a liking for sixties style folk-rock, will find this a very satisfying and provocative album.

Album: *Proof Through the Night* by T-Bone Burnett, Warner Brothers 92 39211.

Bill Van Dyk is a Teacher at Chatham District Christian Secondary School.

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Feature

Francis Schaeffer (1912- 1984): led by the Lord

Loreen Gibbins

Loreen Gibbins travelled to the L'Abri Fellowship in Switzerland in the summer of 1982 where she studied with people from all over the world. She met Dr. Schaeffer and his wife and was impressed with their deep commitment to Christ and their willingness to be used in every way by Him. Sunday dinner with the Schaeffers at their home "was served with grace and attention to detail," everyone was made to feel as welcome as the next.

Ms. Gibbins has been a science teacher at Beacon Christian High in St. Catharines, Ont., for many years. In the following article she shares some thoughts about Francis Schaeffer and her experience at L'Abri.

Thirty-six years ago Edith Schaeffer hid after her husband's last sermon in their St. Louis church weeping and not wanting to let anyone see her tears. She wept because she felt that "their leaving for the unknown in Europe might end Fran's talents in the area of preaching and teaching, and that caring, one by one, for individual's questions and needs would be forever laid aside."

Once in Switzerland, her nagging, discouraging thoughts were voiced by her young daughter as Prisca wailed, "What are we doing here... why did we come? At home Daddy was preaching to a church full of people... What are we doing over here?"

In 1955 they resigned from the mission board under which they served in Europe and from which they received a monthly salary, and this family of six moved into a beaten up chalet in a tiny mountain village in the Swiss Alps. Some of their friends at that time scolded them thoroughly. Why should they limit themselves to talking to so few people? Just a few "friends of friends" while travelling or studying in Europe were coming to stay with them for small bits of time to ask some honest and difficult questions about Christianity and about the 20th century world they were living in. "In some small way it was the grain of wheat falling into the ground and dying."

L'Abri is born

What did the Schaeffer's hope to do with the work they called L'Abri (the shelter)? They had one aim. They offered themselves to God to use in *whatever* way he wanted to demonstrate to 20th century man that he exists. They prayed for their financial and material needs rather than sending out pleas for money. They prayed that God would send the people of his choice to them to talk with,



Francis Schaeffer on a speaking tour

rather than advertise. They asked God to guide and lead them as to how exactly their work should develop — for they had no specific plan at all.

Gradually people began to come, literally, from the ends of the earth — not only was there an incredible international mixture, but also a mixture in age and in background and interests. "The differences were as widely divergent as could be imagined. There were atheists, agnostics, existentialists, Hindus, Jews of many types of belief or unbelief, Roman Catholics, Liberal Protestants, Buddhists, and also the products of many shades of twentieth-century thinking all based on a relativism which has no absolutes, and no conviction that such a thing as truth even exists.

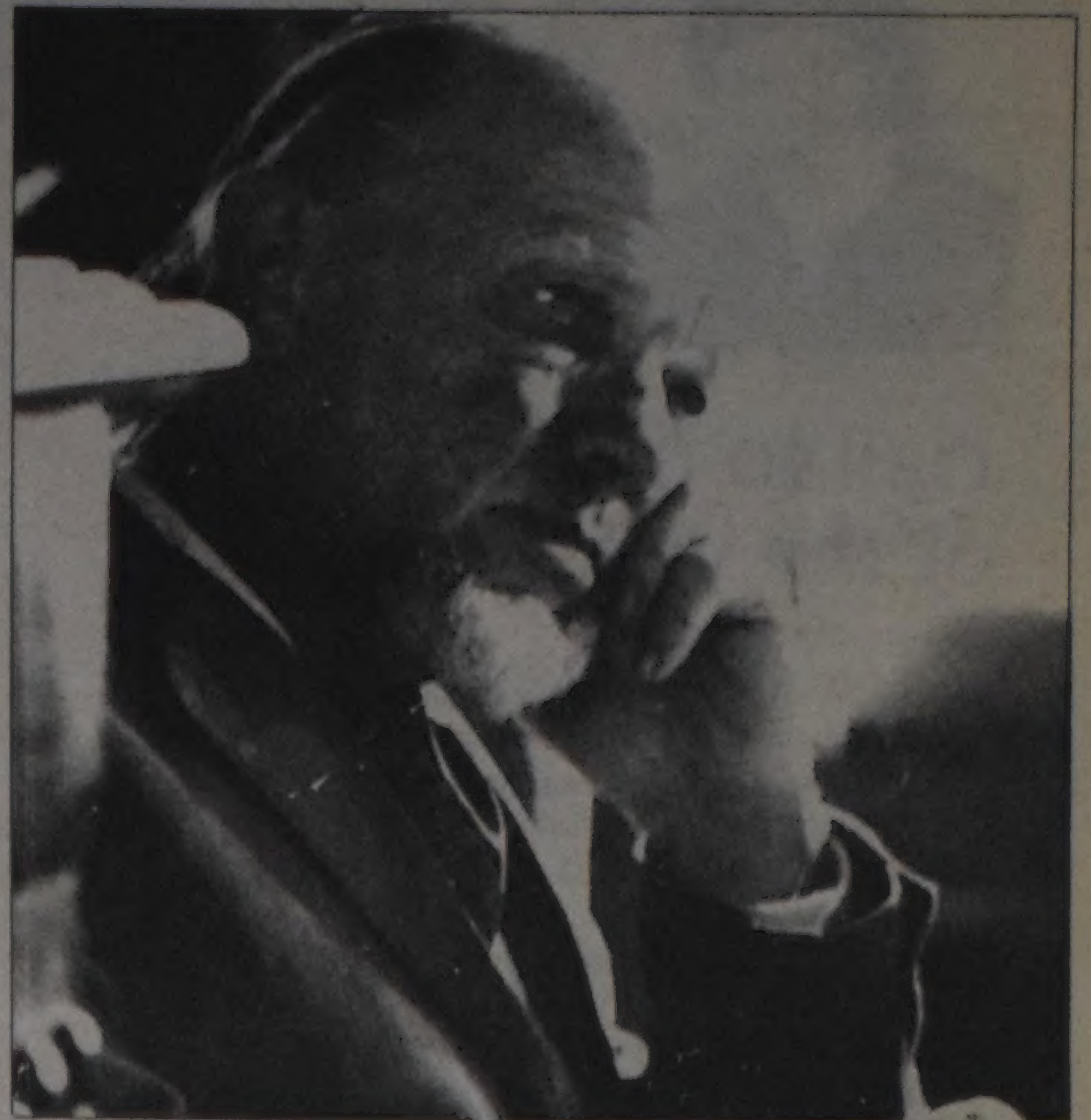
For the most part, those who came were unsatisfied and they came with questions, desiring to listen to answers." They heard of L'Abri mainly by word of mouth, and they heard that L'Abri was a place where one could discuss one's questions quite openly.

Schaeffer's own search

This was in the 60s and 70s, when so many travelled in Europe to "find themselves" or to "find meaning in life." In the mid-fifties, when the Schaeffers settled in Huemoz they could have no idea what an "ideal" spot they were placed in! Why was Dr. Schaeffer able to relate so well to them? First, he too went through a real struggle of questioning. As a young man he attended a very liberal church, and the more he listened the more he realized that he was getting answers to nothing. He considered himself an agnostic, and in his search for answers he read and studied all the philosophy he could find — and just as a matter of curiosity and honesty — began to read the Bible too. He once wrote,

"I found truth in that Book. In my reading of philosophy I saw that there were innumerable problems that nobody was giving answers for. But the Bible, it struck me, dealt with man's problems in a sweeping, all encompassing thrust... What this experience did was to give me a total confidence in the Bible. Since then I have studied it for over 40 years... and yet every year I become more convinced that the Bible, when it is read as it is written, gives the answers to all the intellectual questions and to all of life."

Later on in his life he faced another crisis that equally influenced his approach. "The unreality I had found in the christian world, the ugliness I saw in all too many christian relationships, the fact that Christians were not able to talk to twentieth-century people — all these things made me ask, 'Was



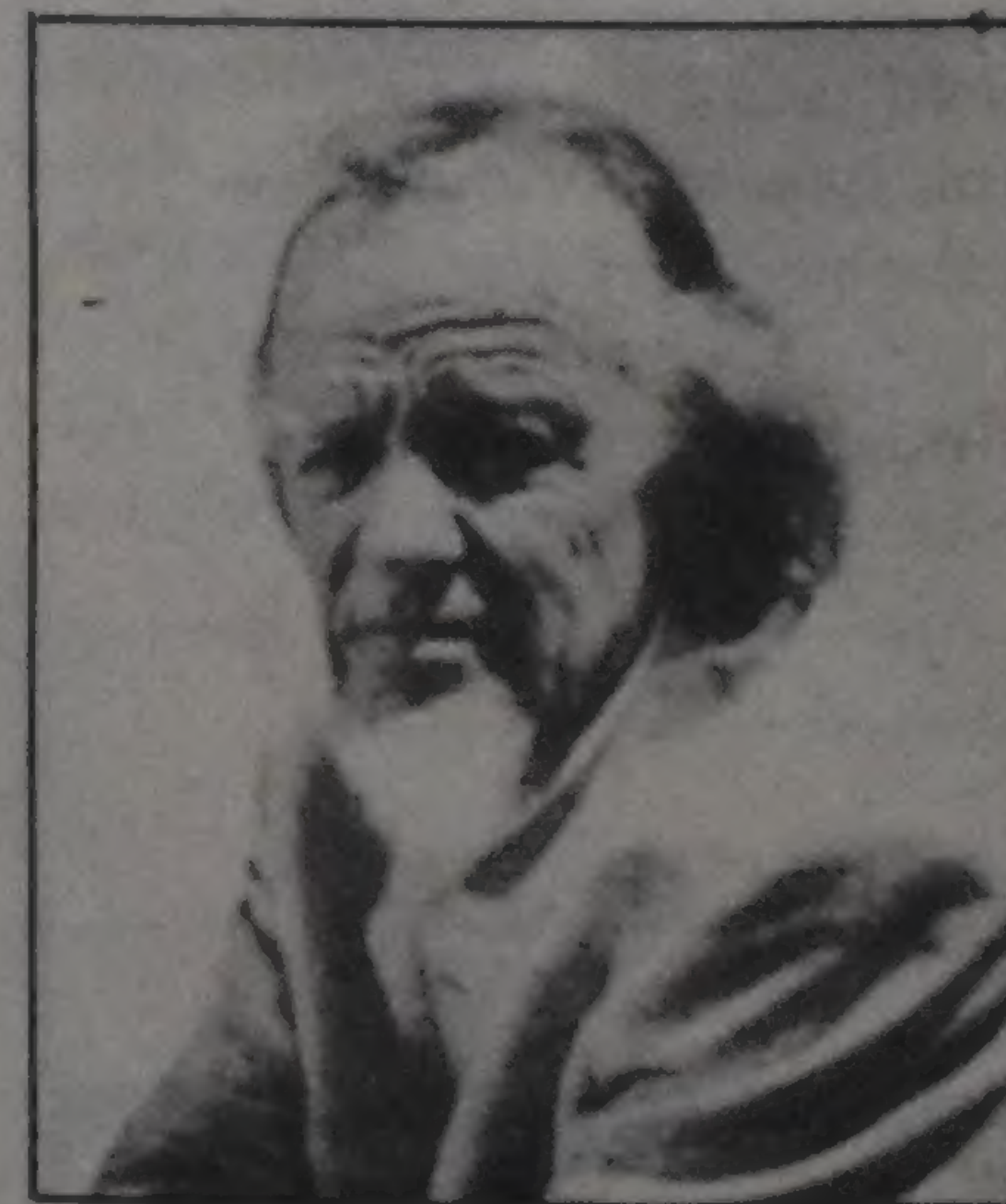
I right?"

For almost two months he prayed and thought as he walked in the Swiss Alps. "Finally the sun came out. I saw that my earlier decision to step from agnosticism to Bible-believing Christianity was right and I also discovered that I had been missing something vital in my biblical understanding. It was this: that the finished work of Christ on the cross, back in time and space, has a moment-by-moment present meaning. Christ meant his promise literally when he said that he would bear his fruit through us if we allowed him to do so."

Unique individual

Besides the intellectual conviction and the true spirituality that Francis Schaeffer tried with humility and love to share, the fact that he *listened* and *learned* from 20th century man as so many talked with him has made him widely known as "one of the most influential christian thinkers of our day." He was given a unique education from people of all walks of life, from all over the world.

From the small informal ministry in a remote swiss



village, L'Abri has become known worldwide. As times and needs changed, so the direction of the work of L'Abri has gradually changed as new doors and avenues opened and old ones closed, but the aim is still the same: "To show forth by demonstration, in our life and work, the existence of God."

About fifty books have been written out of the work of L'Abri. Francis Schaeffer, who never dreamed he would be writing books when they opened their home to a few questioning people, has written 24 books which have been translated into 25 languages. He has been invited to lecture frequently at leading universities in the U.S. and Britain and elsewhere. L'Abri study centres have been set up in Britain, Holland, Sweden, and United States. Conferences, speaking engagements, film series, and tapes of lecture series have multiplied a hundred-fold the message of the truth of Christianity and of its applicability to all of life.

The writing, travelling, speaking and film-making continued right through chemotherapy and illness since 1978 when it was discovered Dr. Schaeffer had lymphoma, a form of cancer. The topics include humanistic thought of the 20th century and its implications; ecology; art; the decline in the valuing of human life and the corresponding rise of abortion, infanticide, and euthanasia; suffering and affliction in the life of the Christian; the reliability of Scripture; creativity — its importance and source; the importance of the family; the role of the Church today — and so much more.

Again and again Dr. Schaeffer was given strength to continue when it seemed impossible to go on, and when opportunities opened up to him. By the grace of God, impact has been made in places and in people that one would not have imagined to be possible, and in no way could have been foreseen when Prisca asked, "What are we doing here?"

My own experience

Many authors, books, people, sermons and events have played very important roles in the development of my

Continued on page 11...

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REDEEMER

Reflections

The Redeemer College Newsletter



Volume 2, Number 6

June 1984

From the President

Our second academic year is already behind us. We can hardly believe it. We have been privileged to share with and teach the students the fear of the Lord within the context of the many academic subjects we may give at Redeemer College.

We praise the Lord for the uninterrupted year we've had as far as teaching is concerned. That is the more miraculous because of the many events that took place at the College this year. We have grown again in dependence on the Lord. We have grown in knowing what it means to be a Christian college. We have grown in working together as staff and faculty and in appreciating each other in the many facets of



Rev. Henry R. De Bolster

the work that needs to be done at the College. We're grateful to the Lord for a Board, and its Executive Committee, which has been ready at all times to do the work that needed to be done. A special word of thanks goes to the following members of the Board who have now retired and who have given of their time and energy

whenever it was needed. A hearty thank you, therefore, to Dr. Henry Aay, Mr. Albert Bakker, Mrs. May Drost, Mr. Adrian Guldemon and Dr. Albert Wolters. The last three have also functioned on the Executive Committee with Mr. Bakker serving as Vice-Chairman and Mr. Guldemon as Secretary. They will be sorely missed and as they take their place among the members of the College, we are sure that we may count on them whenever we need their special support.

As I mentioned, many events took place during the last year. We think, first of all, of the death of one of our "pioneer" students, Art Vander Stelt. Elsewhere in this issue, you can read more about Art. He will be very much missed among the Redeemer College family. Of course, my own illness has also brought us to the realization how dependent we are on the Lord and how much He guides our lives. I'm so grateful that I am again able to do some of my work and that I may address you in this little note from the President. I am back at the College every once-in-a-while and, D.V., I hope to be back full-time in September.

May I ask you to continue to pray for the College and for all the work which needs to be done. We have great plans for the future. Since we have grown so much, we also will have to expand much more quickly than we anticipated. This is only possible if the Lord will bless us and if you will continue to support us. May I count on you? May God give you a good and relaxing summer.

With Christian greetings,
Rev. Henry R. De Bolster
President

VICTORY Hockey Royals Win

After over 40 consecutive losses in league play over the past two years, the Redeemer College hockey Royals finished their second season by winning their last two games. Congratulations!

The following article was written by Harry Zantingh, editor of the "Crown," the Redeemer College student newspaper.

Royal Rap-Up

by Harry Zantingh

A few of the statistics must be highlighted before we finally close out the 1983/84 hockey season for the Redeemer Royals. Unfortunately scoresheets for two of the games were missing; therefore, we were unable to give you the complete stats.

The highest scoring line consisted of Mike and Wayne Oegema, centered by Scott Lunshof. This productive line scored 18 of the team's 41 goals and were the top three scorers for the Royals. The top goal scorer on the team was Mike Oegema who was set up numerous times by the top assist and total point scorer, Scott Lunshof.

Bad boy of the year was John Luth who collected 26 penalty minutes. Every time he received a penalty, the darling of the fans would flash his sweet, irresistible smile and innocently question the referee. "Who

me?"

Paul Vander Kooy was outstanding in the net again this season. Considering the number of shots he faced and the fact that he was playing without his No. 1 fan and shot-counter, he still managed to play superb hockey, especially in the last game of the season.

Although the Royals ended up with a dismal 2-18 record, it was considered a successful season. The team steadily improved as the season progressed, finally winning the last two games of the year.

The biggest asset to the team had to be the fans. If it wasn't for those boisterous, optimistic supporters, the team would have lost heart long ago. The team felt a great sense of gratitude to the fans and while leaving the dressing room following their final victory proclaimed, "Next year!"

Royal Rap-Up continued on page 3

Art Vander Stelt 1964-1984



Redeemer College "pioneer" student, Art Vander Stelt, eldest son of Mr. and Mrs.

Bob Vander Stelt of Brantford, Ontario, passed away March 10, 1984 after a long and courageous battle with cancer.

Besides his parents, Art is survived by brothers, Rob, Tony, and Dwayne and sisters, Daphne and Dina, as well as his girlfriend, fellow Redeemer College "pioneer" student, Annette Vander Ploeg of Renfrew, Ontario.

The funeral service was conducted at the Shalom Christian Reformed Church, Brantford on Tuesday, March 13, with Rev. John Jongsma, Art's pastor, in charge.

Reflections on Art's life and death are included elsewhere in this issue.

The whole Redeemer College family expresses its sincere sympathy to the Vander Stelts. It is our prayer that they will feel the presence of the Comforter during these trying days.

"He lives with his Redeemer."

Annual Meeting Report

Approximately 150 members, supporters and friends of Redeemer College came together on Saturday, May 5, for the Annual Meeting.

A twenty-four page agenda for the meeting had been distributed throughout our support constituency. The agenda contained not only a report outlining the current state of affairs of Redeemer College but also the proposed budget for the upcoming fiscal year.

Under the able chairmanship of Mr. Nick Van Duyvendyk of Ottawa, the meeting progressed very efficiently. An excellent spirit prevailed. Expressions of gratefulness to our faithful Lord and acknowledgment of His continued blessings on Redeemer College characterized the meeting. What follows are some highlights.

The membership approved the resolution which permits Redeemer College to establish degree programs in Education: Secondary (9-12); and Social Work under the supervision and pursuant to a written agreement with Calvin College and/or Dordt College and/or Trinity College. If such an arrangement can be put in place, then graduates of these programs will receive a Bachelor of Arts degree. In the event that such an arrangement cannot be

worked out, then the membership gave Redeemer College permission to establish the same programs (in addition to the programs approved last year in Business Education; Elementary (K-8); General and Pre-Seminary) and award completion with the granting of a Bachelor of Christian Studies degree from Redeemer College.

The proposed budgets for the fiscal year ending June 30, 1985 were adopted without comment or question. The education fund budget for the 1984-85 fiscal year totals \$1,456,000.00. The student aid budget is \$620,000.00, the dormitory budget \$437,865.00 and the capital fund budget \$214,840.00.

As at all annual meetings, elections took place for new board members. The retiring board members are Dr. Henry Aay (Toronto-Grand Rapids), Mr. Albert Bakker (St. Catharines), Mrs. May Drost (London-Sarnia) and Mr. Adrian Guldemon (Hamilton). These board members were ineligible for re-election. All have made significant contributions to Redeemer College in its short history. In addition, Dr. Al Wolters, who represented the Toronto area, has resigned from the board because

Meeting continued on page 3

APPLICATIONS

Applications for admission to Redeemer College continue to come in on an almost daily basis.

On this date (May 10) in 1982, we had received 83 applications for admission. In 1983, we had received 84. Today, we have 103.

In 1982 we received a total of 122 applications and 97 students (80%) enrolled. In 1983 a total of 133 potential students applied and 111 (83%) enrolled. We hope that between 140 to 150 new students will apply for admission for September 1984 and we expect 110 to 120 of these to enroll.

If we add our projected new enrollment of 110 to 120 to the 90 to 100 returning students, you can see that we expect over 200 full-time students to enroll in September 1984.

Students who are interested in applying for admission for 1984 are reminded that there is still time to do so, but please do not delay.

Art Vander Stelt — The First Graduate of Redeemer College

by Arend Kersten

I first met Art Vander Stelt when he was a grade 12 student of Hamilton District Christian High School.

It was a very special year for H.D.C.H. This was the year when we celebrated the 25th anniversary of H.D.C.H., commemorating 25 years of Christian secondary education in Ontario. As a 1964 graduate of H.D.C.H., I was appointed chairman of the anniversary committee. This meant that I was at the high school frequently in order to organize and participate in the various events scheduled throughout this very special year.

It was also the year when my primary task at Redeemer College was to recruit students for the "pioneer" student body. As such I frequently visited Christian high schools throughout the province in an ef-

It goes without saying that Art's presence on campus and the circumstances surrounding his illness had a profound impact on us as Redeemer College family.

fort to recruit as many students as possible. It was under these circumstances that I first met Art Vander Stelt.

I remember him as a vibrant, energetic and popular young man who had many talents. I can still remember him pounding out a tune on the piano. He was a member of the drama club and was involved in the production of the annual play.

In early spring, 1982, I was informed by his parents that doctors suspected a brain tumor to be the cause of some severe headaches Art had been experiencing. There was no indication as to the size of the tumor, or whether it was malignant or benign. Outwardly we all kept a brave and optimistic front, but deep down many of us feared the worst.

Art was admitted to Victoria Hospital in London for further tests and possible surgery. I visited with Art and his parents prior to the surgery. As I recall that meeting, Art was upbeat and optimistic. He faced very serious brain surgery with a courage that I find hard to describe.

Normal procedure following brain surgery is for the patient to spend two days in the operating recovery room, followed by two days in intensive care. Within 24 hours after surgery Art was back in his own bed. The tumor was larger than had been expected and after pathology tests, our worst fears were confirmed. Art had a malignant brain tumor and the doctors did not think they had been able to remove all

I remember particularly a meeting we had during the spring of 1982. At that time, at Redeemer College were praying that Dundas District High School would become available for our use and an information meeting was scheduled at the high school for all those young men and women who had applied for admission. After we had toured the high school, we had arranged a "soup and buns" supper at

H.D.C.H. where we could meet our potential students and answer their questions. All of our applicants had been kept up to date about the circumstances surrounding Art's illness. Near the end of the supper, Art, still very weak and wobbly on his feet, joined us with his parents. Those present stood up and gave Art a standing ovation. There are some things in your life that you never forget and I suppose this is one such event for me.

Despite radiation treatments and a vigorous schedule of chemotherapy, Art joined us at Redeemer College as a pioneer student in September, 1982. He lived in the dorms with other students and we were very cautiously optimistic about his wellbeing.

It was during the course of that first semester at Redeemer that we all had a scare. Art was suffering from headaches and felt a severe pressure behind his eyes. We all prayed that the cause be a severe sinus condition and not a recurrence of the brain tumor. We came together as a Redeemer College family and prayed that Art would receive healing. How happy and thankful we all were when several days later, medical tests confirmed that indeed it was not the tumor growing that caused Art the headaches and the pressure behind his eyes.

During the second semester at Redeemer it became evident that things were not well with Art. Art was encountering significant problems and tests indicated that the tumor was again growing. He was re-admitted to Victoria Hospital in London for further surgery in June 1983.

Art's recovery from surgery was nearly miraculous. He underwent further surgery on a Friday and the following Sunday, just two short days after very serious brain surgery he was walking up and down the halls of Victoria Hospital on the arm of his girlfriend, fellow Redeemer College pioneer student Annette Vander Ploeg of Renfrew, Ontario. While Art had come through the surgery very well, the doctors also told his parents, Bob and Betty Vander Stelt of Brantford, Ontario that they had been unable to remove all of the tumor and that the future did not look very promising.

Art nevertheless enrolled for the second year at Redeemer College and again lived in the dorms. Before the end of the first semester, medical tests indicated that the tumor was growing again but that it would be impossible to operate. The prognosis was not good.

Art remained a student at Redeemer College although his academic workload was reduced considerably. Near the end he was taking only one course which met twice a week. By this time he was living at home

Art Vander Stelt taught me not only about life and how to live, he also taught me about death and how to die.

with his parents and his mother would drive him to school twice a week so that he could attend classes and also fellowship with his friends at Redeemer College.

The students at Redeemer, under the leadership and initiative of Jim Berry, the resident director at the dorms, a married

pre-seminary student from Sarnia, Ontario, arranged for Art, Annette and Art's family to go to a Maple Leaf hockey game in Toronto. Art and the rest of the Vander Stelts are avid hockey fans. Jim wrote Harold Ballard telling him the circumstances of Art's illness and requesting that somehow nine good seats be made available, for which the students of Redeemer College would pay the admis-

perience. On the way to and from the funeral, you could almost hear a pin drop in the buses that were transporting the students, each student alone with his/her personal thoughts. They were saying goodbye not only to a fellow student and friend but also to a brother—a very special member of a very special family.

At the college chapel service held the day



Art Vander Stelt

sion price. Mr. Ballard co-operated and nine tickets were bought. However, by the time the game date arrived, Art was too ill to attend. Other members of his family and a few friends attended on his behalf.

During the last two weeks of his life, Art went through periods of unbearable pain. Powerful pain relievers worked for only a short time and to give him any more would be life threatening. Finally, on Saturday evening, March 10th, Art was released of his earthly suffering and promoted to glory.

The funeral was held at the Shalom Christian Reformed Church in Brantford on Tuesday, March 13. Art's pastor, Rev. John Jongsma, conducted the service. It was in this church that Art was baptized as an infant, and publicly professed Jesus Christ as his Saviour and Lord. Almost every Redeemer College student, faculty and staff member was present. The funeral procession included three school buses full of Redeemer College students. The funeral director in charge of the arrangements for Art's funeral commented that it was the largest funeral he had ever participated in. The church was so full that many people had to stand up at the back of the building during the service.

As I write this article it has now been a number of weeks since Art passed away and I'm still somewhat at a loss for words.

It goes without saying that Art's presence on campus and the circumstances surrounding his illness had a profound impact on us as Redeemer College family. That was evident, not only at the funeral service, but also at the funeral home. For many of our students it was their first funeral ex-

after the funeral, Dr. John Bolt led the students in a meditation based on Psalm 90. The Vander Stelt family joined us for the chapel service. Questions remain. Why did Art have to die? Why did he have to suffer so much? It's not normal for a 19-year-old young man to die. A synopsis of Dr. Bolt's meditation is included elsewhere in this issue of *Reflections* for the benefit of our members and friends.

But we ask the question—has Art left us with a challenge?

I remember with fond memories Art Vander Stelt as a friend and a brother.

If I look into the secret recesses of my own heart, honesty dictates that I admit that I am not afraid of death—but I am terrified of dying. Art Vander Stelt taught me not only about life and how to live, he also taught me about death and how to die. The courage and faith he demonstrated is the legacy he left us.

Life continues at Redeemer College. We often think of Art. We remember his parents and brothers and sisters in prayer and we still hurt with them.

At the same time we know where Art is. He knew as we know, as redeemed sinners, the promise of our Saviour and the guarantee of our Comforter. But we ask the question—has Art left us with a challenge?

At the funeral home, Bob Vander Stelt, Art's father, greeted the Redeemer College students who came to pay their respects and offer their condolences with these words, "Art Vander Stelt—the first graduate of Redeemer College." □

ART VANDER STELT MEMORIAL BURSARY FUND

A bursary fund has been established at Redeemer College in Art's memory. Contributions and donations for this scholarship may be sent to Redeemer College, 467 Beach Boulevard, Hamilton, Ontario, L8H 6W8.

A CHAPEL MEDITATION

Reflections on Psalm 90

by John Bolt

A typical gracious response to someone who says, "I am sorry" is to say "that's okay," "that's all right." Someone bumps you in the hall and spills your coffee—"I'm sorry," "Oh, that's okay." Another apologizes to you for a recent hurt—"I'm sorry," "Oh, that's all right."

All of us together express our sympathy to the Vander Stelt family, to Annette, to one another (in a different sense to be sure than when we bump someone in the hall). From the bottom of our hearts we want to say to you we're sorry. We hurt with you—some of us have also recently experienced loss of loved ones—we know—we are sorry!

Can we, may we expect, in return, the answer "Oh, that's okay." Is it all right that Art died? Is it really okay? Can we say it's okay when it feels so wrong? Psalm 90, I believe, helps us to come to terms with that question.

First of all, we are led by the psalmist quite frankly to say NO!, it's not okay! It's not all right that a young man falls so many years short of the three score and ten or even fourscore years that the psalmist speaks of. It's not okay that he be unable to complete college, enjoy a career, delight in marriage and see his children's children. Cancer is not all right. We know that because God created us, Art too, for life. We know it's not okay because Jesus came to heal our diseases, because God too sees death as an enemy and promises to overcome it finally and definitively in Christ.

We hurt because the truth of the matter is that what happened to Art is a consequence of something alien to God's good creation—sin—not that he was any more or less a sinner than any of us but because he too with us was part of a sinful humanity, part of a groaning creation under the judgement of God waiting to be delivered. "For

"So teach us to number our days that we may get a heart of wisdom."

we are consumed by thy anger; by thy wrath we are overwhelmed. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days pass away under thy wrath, our years come to an end like a sigh" (vs. 7-9). No, it's not all right!

Perhaps a better question to ask is: Can it ever become all right? Psalm 90 also points the way here. Psalm 90 suggests to us that making it all right is not only a gift of God's grace, but also our responsibility. First of all, it is God's gift. After the night of our weeping, God's grace brings the dawn of joy. "Return, O Lord! How long? Have pity on thy servants! Satisfy us in the morning with thy steadfast love, that we may rejoice and be glad all our days. Make us glad as many days as thou hast afflicted us, and as many years as we have seen evil. Let thy work be manifest to thy servants, and thy glorious power to their children" (vs. 13-15).

When we wonder (especially right now) whether it will ever be all right, whether the morning will ever come, whether we will ever rejoice again, the psalmist reminds us that we are not the first to walk in the darkness of our grief. "Lord, thou hast been our dwelling place in all generations" (vs. 1). We are not the first to need God's faithfulness—it has been experienced by countless generations past—He is God from everlasting. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God" (vs. 2). Because He is the kind of God He is, He will make it okay again. The God who is from everlasting to everlasting, the alpha and the omega, promises that He will dwell with us and wipe away every tear from our eyes and death shall be no more

neither shall there be mourning or crying nor fear anymore, for the former things have passed away. He who is from everlasting to everlasting will make all things new. Then it will be all right—for all of us. That is God's promise and our hope which makes the note of victory which we heard about at Art's funeral a reality.

Making it all right is not only God's gift, it is our responsibility. The psalmist speaks about the work of our hands. "Let the favour of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it" (vs. 17). Once again, the work of our hands is useless without the favour /blessing of God to establish it, to give it lasting value—yet it is the work of our hands. What work is the psalmist speaking of? What are we supposed to do to make it all right? Perhaps the key is verse 12: "So teach us to number our days that we may get a heart of wisdom." The whole psalm reminds us how transitory, how ephemeral, how short life is. "Thou dost sweep men away; they are like a dream, like grass which is renewed in the morning; in the morning it flourishes and is renewed; in the evening it fades and withers" (vs. 5-6). This is especially noticeable when man and his short span is contrasted with God, who is from everlasting to everlasting. "For a thousand years in thy sight are but as yesterday when it is past, or as a watch in the night" (vs. 4). What then is our task? "So teach us to number our days, that we may get a heart of wisdom"—which is to recognize how short and transitory life is. For us, students, staff at Redeemer, that is the work that Art's death calls us to, to look at our lives and start counting. When we do that in earnest, we become wise and things change.

As I reflect upon the year and a half that Art has been among us, there are two things that strike me. First of all, Art never wanted or asked for special treatment. He never used his illness as an excuse. He wanted to be treated as everyone else was treated. And so we did. Secondly, Art's illness and now his death has in a very special way made a living community of us at Redeemer. It created a climate of care and concern and it forced us to minister to him and to one another. Especially for you as students, it has been an important step in your maturation and growth as Christian women and men.

And now when the psalmist tells us—teach us to number our days that we may get a heart of wisdom, he is really telling us don't let the lesson, the wisdom, of this experience that we have lived through together be lost. The number of Art's days was considerably less than the three or four score allotment. You and I frankly don't know how many God will give us, but even if we do get the full measure, it is still short. Far too short, too precious to waste, far too short to spend in foolishness, hatred, anger, or sin.

Lord, teach us to number our days—that is to say, Lord, give us the grace to live each day to the fullest not squandering the opportunities you give us, opportunities to love, to learn, to pray, to grow.

Death reminds us that we can't put off our love to God and one another till tomorrow. "Let the favour of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it" (vs. 17). Our schoolwork too continues: quizzes, papers, lab reports, final exams, it all goes on. If the experience of the last few days, and the Word of God to us this morning to put it in perspective, means anything, however, even that schoolwork will not be the same old thing, it can never be quite the same again for any of us. "So teach us to number our days that we may get a heart of wisdom."

A Miracle and a Blessing

by Harry Zantingh

The past has seen a subdued atmosphere here at Redeemer instead of the usual happy one. Death is not an easy thing to be happy about nor is it easy to accept. The phrase, "He is in heaven now" does not soothe our pain and hurt. Art's presence is something all of us will miss.



After having heard that Art had died I was upset. I asked the question all of us probably asked, "Why?" At first I became angry with God and began to question His motives and my belief in Him. You see, I had been praying for a miracle but it seemed that God had not delivered.

Following this struggle I believe that God opened my eyes to some things I would like to share with you. First, Art had accepted God's decision and was ready for death. We must thank God for giving him comfort and also take heart that He will do the same for us when we face death.

Secondly, we speak a lot about miracles here at Redeemer College; they almost become commonplace for us. We must remember that we have been living with a miracle since classes began in 1982—Art. We have seen God's mercy in keeping Art alive for so long. This brings me to a third point and that is God's mercy to us.

How has God's mercy been shown to us through Art's death? Art's illness and death was a blessing in disguise. But you may ask, as I did, what kind of God would make the death of one so young a blessing. Well, we must realize that Art did more in the service of God than many of us will do in a lifetime. His ordeal has brought us closer to each other and closer to God. In a year when some of us have questioned the spiritual life at this college, Art has made it resoundingly clear that our faith and trust in God is alive and vibrant. Not only here at the college but throughout the Christian community, people have rallied together in prayer and support for Art and his family.

Meeting continued from page 1

he received a full-time faculty appointment at Redeemer College.

To replace them the membership elected the following people:

- William Smouter (Ancaster), Manager of the Commercial Banking Unit at the Bank of Montreal, Hamilton Regional Office.
- Mrs. Elizabeth Vander Ploeg (Owen Sound), mother of Redeemer College student Willard Vander Ploeg and involved with the Women's Federation of Canada.
- William Ubbens (Woodbridge), owner of a real estate and insurance agency, who completes Al Wolter's term.
- Frank Vreugdenhil (Trenton), Secretary-Treasurer and partner of Doef Ironworks Ltd.
- John Vriend (St. Catharines), Principal of Beacon Christian High School.

Re-elected to the board were: Nick Van Duyvendyk (Ottawa), Rev. Ralph Koops (Cambridge), Hans Van Manen (Oshawa) and William Barneveld (Brampton). Because of the support of the Reformed Church in America, the membership approved a proposition of the board for a representative of this denomination. They elected Mr. Mark De Waard of Port Colborne. Finally, incumbents Leo Jonker and Laurel Braswell were re-elected to the Academic Council of Redeemer College.

The chairman took particular note of the financial situation at Redeemer College. He indicated, with the help of the fundraising "thermometer" which was on display at

Such a feeling of concern was evident at Art's funeral.

It amazes me that such a permanently separating thing as death can unite us as it has. It amazes me that the destruction and pain of death can also bring healing and growth. It brings healing and growth in our relationships with God. We are forced to realize that life is short and that we must depend on God for it. Art was a witness to the power and mercy of Jesus Christ and in gratitude for this grace we must also serve.

As Dr. Bolt and Psalm 90 tell us, Art's death serves to "teach us to number our days that we may get a heart of wisdom."

Now that Art's death is past let us continue to grow together in our faith in God. □

Harry Zantingh is a married pre-seminary Redeemer College student from Smithville, Ontario. During our "pioneer" year, Harry was president of the Student Council and this year he is editor of the student newspaper, the "Crown." The preceding article was written as an editorial in the April 12 issue.

Royal Rap-Up continued from page 1

Royal Stats				
	G	A	Pt	PM
Scott Lunshof	4	11	15	12
Wayne Oegema	6	8	14	10
Mike Oegema	8	4	12	2
John Luth	7	2	9	26
Jim Pot	3	5	8	12
Don Stelpstra	4	2	6	8
Mark Van Helden	2	4	6	14
Brian De Vries	3	2	5	6
Wayne Roorda	0	5	5	4
Tim Fisher	2	1	3	16
Harry Zantingh	1	2	3	4
Walt Vander Wert	0	2	2	0
Gerald Bierling	1	0	1	4
Bernie Renkema	0	1	1	24
Peter Hoytema	0	1	1	5
Jim De Vries	0	1	1	6
Casper Van Gurp	0	1	1	0
Curtis Tuininga	0	0	0	6
Mike Hoekstra	0	0	0	2
Mike Maaskant	0	0	0	2
Ken Tuininga	0	0	0	2
Rob Kloet	0	0	0	2
Paul Vander Kooy	0	0	0	4
Pete Postma	0	0	0	0

the meeting, that between the date of the meeting (May 5) and the end of the current fiscal year (June 30) almost a quarter of a million dollars needs to be raised in order to meet the revenue projections for the 1983-84 fiscal year. He urged those present to also promote the cause of Redeemer College within their respective communities so that the current fiscal year would not end with an operating budget deficit.

It was also brought to the attention of those present that the current facilities will no longer be able to accommodate Redeemer College after the next year or two due to the projected enrollment growth. A facilities committee is hard at work studying various options. The chairman indicated that Redeemer may have little choice but to begin the development of its own campus in the not-too-distant future.

The highlight of the meeting was the presence of Rev. De Bolster. While still somewhat weak from his recent illness, he was present at the meeting and gave an oral report expanding on the written report in the agenda. For Rev. De Bolster to be at the meeting is a miracle indeed!

All in all it was a good meeting. A festive post meeting reception for fellowship and informal discussion was held in the cafeteria. Members were present from all regions in Ontario.



































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Discover old culture and history in vibrant Quebec City

Keith Knight

Quebec City will hold a special appeal for vacationing Canadians this summer. In addition to the intriguing tours of Old Quebec and the quaint sidewalk cafes, the city is celebrating the 450th anniversary of Jacques Cartier's arrival in the new world.

The town will come alive from June 23 to August 24 when

hundreds of sailing vessels from around the world converge on the provincial capital. The Return of the Tall Ships is a special celebration from June 25-30 when numerous A Class sailing boats will be anchored in port, open for inspection. The entire city will become involved in a host of festivities and parades this summer.

Quebec City is known to

tourists as being an historical and cultural centre of francophone Canada. It seems to be constantly invaded by high school students from English Canada who have come to "taste Europe" without the expense of overseas travel.

The tourist to Quebec would enjoy the city more with even a basic knowledge of the French language. Language is normally not a barrier. Thousands of Americans flock to the city annually and tend to get by just fine. There are a host of bus tours and walking tours which are available at most motels, hotels and travel information booths within the city. These tours are an absolute must to the first time visitor.

Old Quebec, also known as Lower Town, dates back to the days of Cartier. Most of the structures are 300-400 years old and line narrow, brick, winding streets along the water's edge. One must discover this beautiful part of history on foot, wearing comfortable shoes and toting a camera.

You will find artists, craftsmen and musicians throughout the city and most of



One of the many artists at work on the streets



Street scene in old Quebec City

them offer their wares at incredibly inexpensive prices. Sidewalk cafes, usually extensions of inside restaurants, create a delightfully European atmosphere.

The skyline of Quebec is dominated by the Chateau Frontenac, its view overlooking the St. Lawrence Seaway to the south and west, and the city to the north and east.

Stately cathedrals take up city blocks throughout the downtown area. Holy Trinity Anglican Cathedral is a favorite haven for high school class trips where accommodation is quite reasonable and the large kitchen serves a good meal. The Cathedral is within walking distance of the entire downtown core of Old Quebec.

Battlefields Park and the citadel reflect telling reminders of the nation's history and also provide popular gathering places for family picnics, bicycle rides and other such events. The park is better known to history students as the Plains of Abraham, with some of its fortified towers dating back to the 17th century.

The city is resplendent with 17th century architecture including the Notre Dame de Quebec Basilica and the Roman Catholic Seminary which dates back to 1663. Reformed history in the city is much more recent. St. Andrew's Presbyterian

Church is 200 years old and Institut Farel, the reformed training centre for clergy and laity, was opened in 1982!

Accommodation is affordable for any budget. The Chateau Frontenac, that historic and stately hotel overlooking the St. Lawrence, has rooms which begin at \$100 and go up to \$375 for an evening.

Most motel and hotel room rates are around \$30-\$40 per night for a couple. The larger chains such as Quality Inn, Holiday Inn, and Ramada Inn are in the \$80-\$90 range.

When one enters the province, either by air or by car, it is best to pick up appropriate brochures at one of numerous information centres along the way. Quebec City is located two-and-a-half hours east of Montreal by car. Highway 20, the southern route, is quickest. The north shore route, Highway 40, is more scenic and consequently takes longer.

Quebec City affords those of us who are part of the English speaking world the opportunity to experience the French side of Canada's bilingual culture. A trip to that city bridges cultural gaps and helps one appreciate the rich heritage which that segment of the nation's population has.

Keith Knight is a freelance journalist living in St. Catharines, Ont.

... continued from page 10. own thought and faith as a Christian over the last eight years. God has certainly used the work of Francis and Edith Schaeffer to deepen my understanding of my task as a Christian in this era of history and to motivate me to grow in love, obedience, faith and wisdom. I, along with many others, owe much to the Schaeffers for the tremendous amount of effort and self-sacrifice they have put forth in striving with integrity and humility to be used by God and to be faithful to his leading.

One of the things that came

Sound doctrine and well thought out answers to honest questions go hand in hand with true spirituality, a real love relationship with the Father and a reliance on him, and with an authentic beauty in human relationships.

That same vibrant balance shone through during the time I studied at L'Abri, where I heard Dr. Schaeffer answer questions carefully and kindly with depth and conviction. A Sunday dinner at their home was served with grace and attention to detail (right out of "Hidden Art") so that each one, whether he or she was a world famous

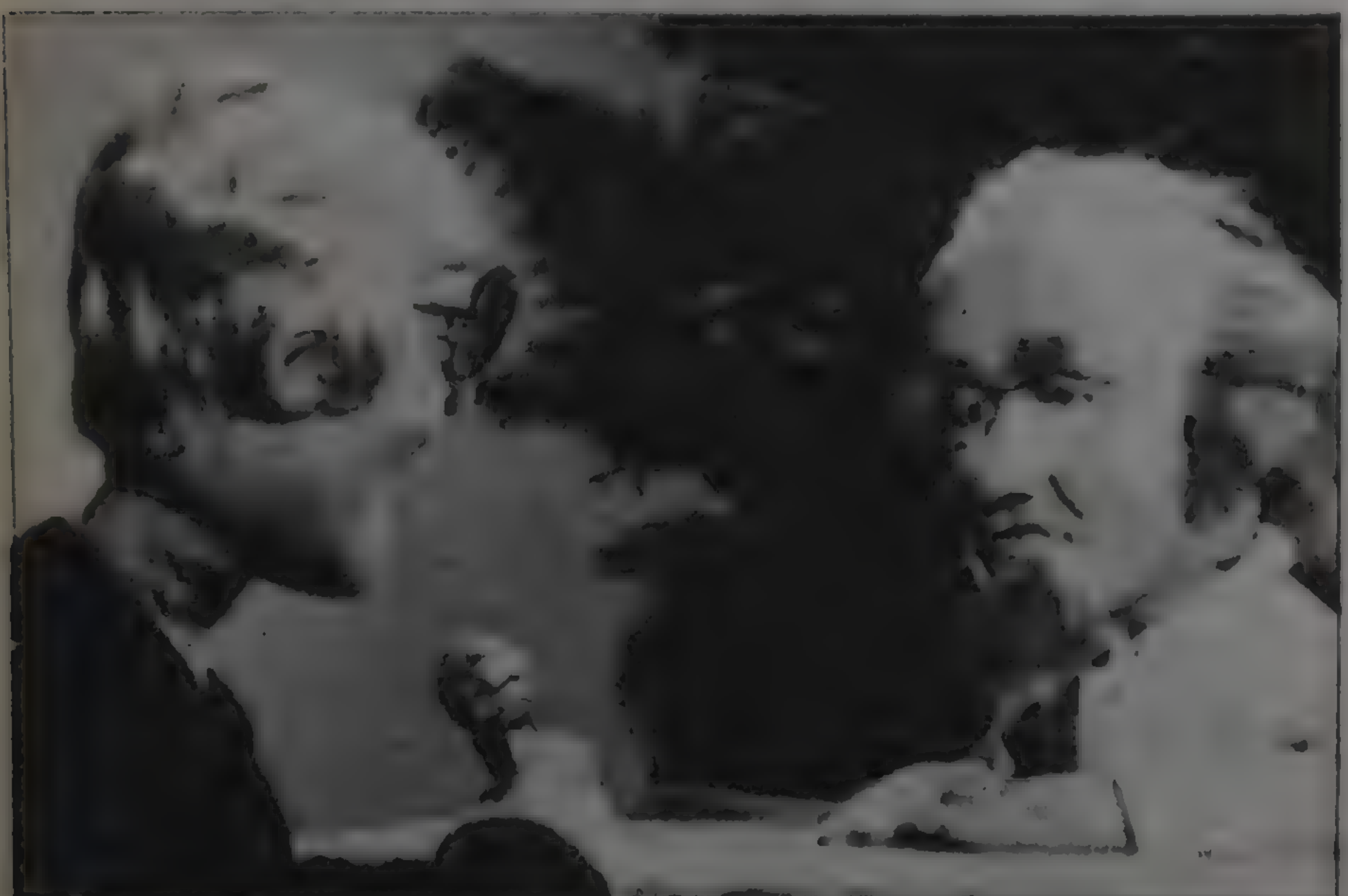
book, finished by February 1984 after critical illness necessitated a trans-Atlantic emergency flight to the Mayo Clinic just after American Thanksgiving.

I believe God spared Dr. Schaeffer a little longer so he could finish this book, for in the introduction to it he wrote, "Finally I would say that the statement which I am making in the pages of this book is perhaps the most important statement I have ever written. It concerns what I call 'the greatest evangelical disaster' and the greatest problems we who are Christians face in our generation." In *The Great Evangelical Disaster* he "exposes the rise of compromise and accommodation and the tragic consequences of this within our society and within the evangelical church. It is a provocative and challenging book — but one that is tempered by Dr. Schaeffer's deep commitment to Christ and love for the Church."

Please join the many who are praying that this book will have tremendous impact on the Church and on our dying society. Pray also for Edith Schaeffer and the family who will miss so much a husband and father. And may we too, each of us, be made more and more willing like Francis Schaeffer was, to be a grain of wheat fallen and buried so that God may bear much fruit through us.

opera singer, or a Cambridge University student, or a Canadian school teacher, was made to feel very welcome and comfortable. Each one's thoughts and questions were valuable because everyone is a valued person made in the image of God.

That same balance shines through Dr. Schaeffer's last



Schaeffer's popularity is evident from this puppet portrayal of an interview with Schaeffer

through strongly to me in reading their books was the tremendous striving for balance. There is a strong emphasis on biblical understanding that has intellectual depth and integrity. But the theological and intellectual floods over into all of life and love and joy and beauty, so that the whole man is touched

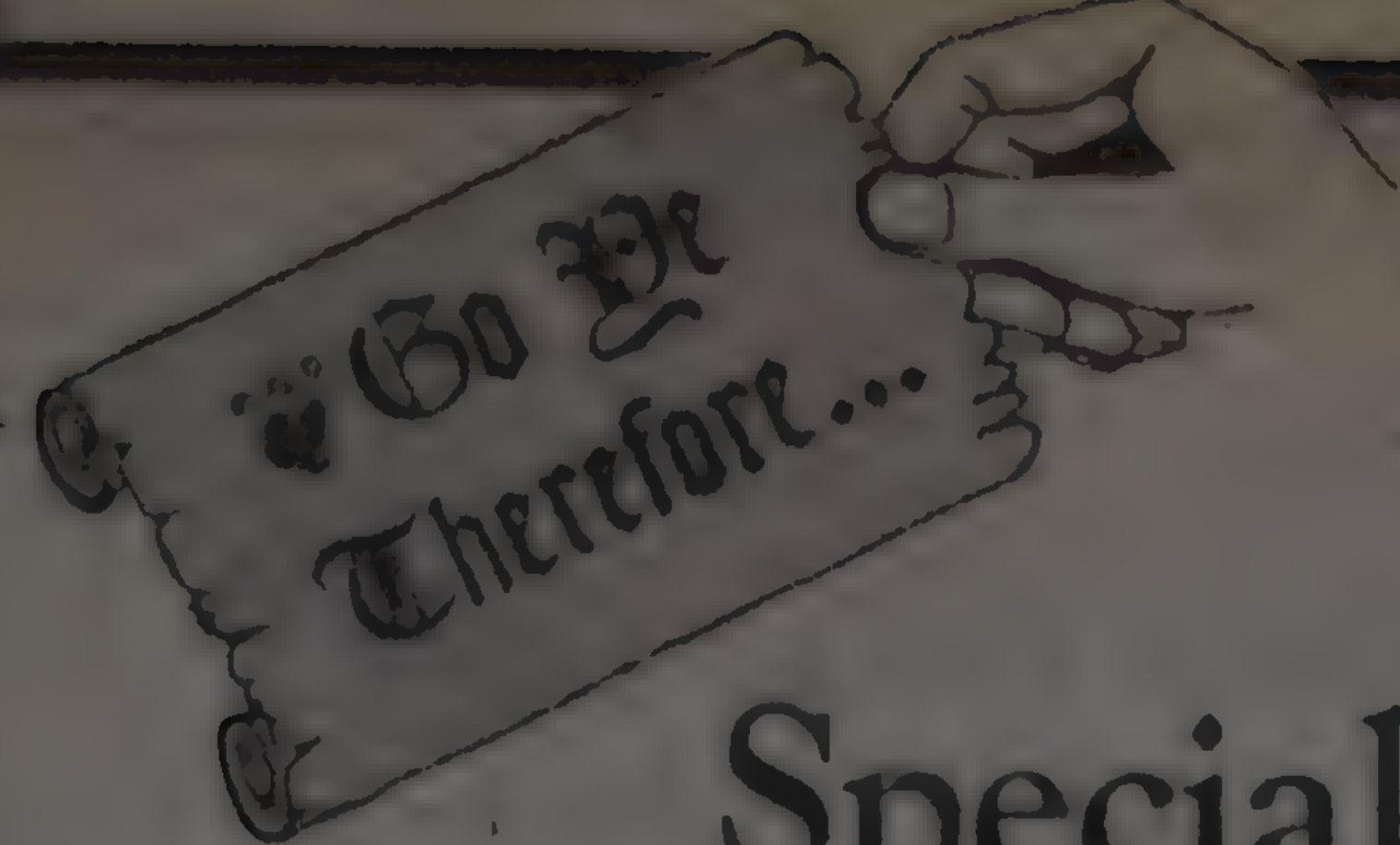
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Special Delivery

Hilda Wielemaker

"Go!" — "Now's the time!" — "With God you're dynamite!"

These messages came through repeatedly in the form of sermon, song, and skit during the All-Ontario Young Calvinist Convention at McMaster University in Hamilton, Ontario on the May 18-21 weekend. How do I know. I was there!

Can you believe it? Me, a grandmama, at a young people's convention?

The idea originated with Dianne Ten Wolde (a member of the Convention Planning Committee) during a Trenton society board meeting we attended. My husband Tony, and I are youth advisors for the Trenton Young People's Society.

"Hilda," Dianne said enthusiastically, "You and

Tony should come to the convention."

"You must be kidding! You don't want us there," I responded.

"Sure we do, right gang?"

Dianne's enthusiasm was contagious and before long we were on the phone to our superiors — Dianne to Convention Headquarters, and I to my husband, Tony. Both parties agreed and, presto, the wheels were in motion. Four weeks later Tony and I walked into the Commons Building at McMaster University to register.

It was a fantastic weekend — a thrilling experience. I want to share the experience with all of you! But how? How can mere words describe the congenial atmosphere? How can my pen do justice to the dynamic speeches? Nevertheless, I shall

try — after I've had a 10 minute snooze on the sofa. I'm still tired from the short nights.

...

I had barely dozed off when a soft voice chanted:

"Hilda, I see you're in a bind. Because you want to write but find

it hard to do your story well

So let me help you do it in the form of Show and Tell."

And there, by the sofa, stood my old friend Barthaminus with the familiar, merry twinkle in his eyes and his ancient, leathery hand outstretched.

Once before Barthaminus (Barth for short) had helped me out of a tight spot (1983 Fall Book Issue), so I put my hand trustingly into his and together we floated out of the house and onto the university grounds. We landed in front of the familiar Commons Building where registration was held on the previous weekend and where we all tramped together for meals.



Morning exercises to the Tree Song

"You know, Barth," I said to my companion, "I gained several pounds here. The meals were plentiful and m-m-m good. At least Tony and I thought so, though not all the young people agreed."

"Look, over to your left is Whidden Hall where we lodged. Imagine, I was the only female in an all male dorm. What a shock for the fellows! There, to your right is Brandon Hall, the girls dorm, with Convention Headquarters on the main floor."

"How did the young people react to your presence at their convention?" asked my ancient friend.

"A few reacted with frowns, many with questions: 'Why?' and 'How come?'," but in the end all greeted us with a hi, a smile, or a hug."

Barth and I turned around and wandered towards the Iver Wynne Center where the mass meeting hall was; where we had listened to the pastors Adrian Dieleman, Henry Lunshof, and



A big hug among friends from l. to r. Tony Wielemaker, John Hotke, John Hordyk and Hilda Wielemaker

Paul Brink; where we sang together with Jack Ippel at the piano; and where we enjoyed "Niagara Gorge" (refreshments).

As we admired the huge, beautifully made banner behind the speaker's dais with this convention's logo on it, Barth asked, "What does the scroll with, *Go ye Therefore ...* and the theme, *Special Delivery*, actually mean?"

I answered, "It is based on II Corinthians 3:2-5: 'You yourselves are our letter, written on our hearts, known and read by everybody. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.'"

"The conventioners were charged time and time again to go out and share their faith to show the world that they are letters from Christ, written with the Spirit of the Living God. Each speaker, in his own way

told us, 'Send yourselves out *Special Delivery! DO IT NOW!*'"

We walked over to the wall which displayed the other banners made by individual societies for the banner contest. They also reflected the message of *Go out and spread the gospel by word and deed*.

"Were the mass meetings the main source of inspiration?" Barth asked.

"By no means," I answered. "After each mass meeting the conventioners broke up into small Living Groups to discuss and share their experiences. And, of course, there were the sectionals on Saturday afternoon."

"What are sectionals?" Barth asked.

"They are one hour talk and discussion sessions on topics such as: Abortion, The Joy of Discovering Your Bible, Dating and Sex, How's Your Prayer Life?, Music: Are You Listening?, Love as I Have Loved You, Reformed Faith,

Are mini-conventions worth while?

Margaret Griffioen

For ten years young people from across Ontario have been holding mini-conventions. Each league in the province has had at least one turn at hosting a convention which sees an average of 500 young people join together for a weekend of praise, fellowship and fun.

Sometimes questions and concerns are raised about the validity of these conventions. Young people who have never attended one may wonder what's in it for them and if it is worth the money. Parents may have concerns about the quality and quantity of special aspects of a convention and possible behaviour problems.

A close look at conventions will tell a young person that, "yes, there is something there for you" and will tell parents that conventions provide a healthy, worthwhile environment for their teen's spiritual growth. That is not to say that discipline problems do not arise, but these are far outnumbered by the benefits of the convention.

Most conventioners are warm, friendly and eager to grow spiritually. They participate with equal enthusiasm in everything from mass meetings to living groups to sports and singing. They are kept busy from early morning to (very!) late at night.

And the benefits include more than coming home with rumpled laundry and lack of sleep. Conventioners grow spiritually and learn how to share their christian faith. They learn responsibility and have the opportunity to make many christian friends with whom they can praise the Lord.

Spiced up with sports, league rivalry, lots of music, fun and laughter, conventions are eagerly looked forward to each year by many young people. Provinces or states which do not have such conventions might seriously want to consider them as a means of uniting their societies and helping their young people grow in the christian faith.

This year's planning committee and host league deserve a lot of praise and thanks for their hard work in putting together yet another successful mini-convention. The quality of activities and the smooth-running of Special Delivery helped to make this a special convention for many young people.

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A conventioner shares some highlights

Sharon Vandriel

The theme for this year's convention was "Special Delivery", based on II Corinthians 3:1-3 where we are told that we are letters from Christ, sent to the world. The message at our various sectionals, mass meetings and two worship services were all related to this theme.

On Sunday afternoon many conventioners participated in Reach-Out, where we shared this new found knowledge in various institutions and door-to-door in Hamilton.

Throughout this weekend we greatly developed our relationship with the Lord, but also with each other. We got to know fellow Young People from all over Ontario. We got to know such important things about each other such as: that the Eastern League plays the best soccer and that Niagara's talent is award winning. We grew to love each other in the Lord and discovered special things about each other such as who gives the very best hugs. The answer to that, by the way, is Quinte League, especially three certain guys from Kingston and four girls from Oshawa.

There were many great things to see and do. Convention newspapers to print, bands to listen to, songs to sing, and even sunrises to admire. Many conventioners sacrificed their sleep just to try and cram all the joy and laughter they could into one weekend.

But even then it had to end and many of us found ourselves tearfully saying goodbye to old and new friends until we meet again at next year's convention.

Many people ask us if we thought three days was worth the money we paid, but if you ask any conventioner they will tell you that the joy, the laughter and the friendships and memories from the convention are priceless.

Recognize His Will, Coping with Temptation and Doubt, Becoming Mature: Does it have to be lonely and confusing?, Give me a chance, I'm a person too, Am I too old for Young Peoples?

"Each speaker ran through his sectional twice so that everybody could take advantage of two different topics."

My mystic friend thought this over and then, hesitantly remarked, "I realize that the purpose of a convention is to gain spiritual growth but just the same, isn't this a rather serious program for young people?"

I smiled in response, and said, "It may seem that way, but the answer is **no**. For one thing, hugging was very much encouraged. There was a suggested minimum of 12 hugs per day so that between activities, walking from one building to another, at meal-times, and during free time, the hugs, chats, and jokes were constant. Fellowship thrived and friends grew closer. And in that atmosphere of love the "serious" stuff flowed easily into the hearts of the participants. Besides, Saturday late afternoon was reserved for swimming and organized sports. A good way to unwind, don't you think?"

"Yes, you're right," Barth replied.

We had wandered outside again and as we walked over the well-kept university grounds between the halls of learning and breathed the lovely fragrance of the blooming

bulletin notices, over 1000 extra people flocked to the evening service. What a service that was! Great singing — from the congregation, as well as from the convention choir under the direction of Jack Ippel, plus some special musical talents! "Niagara Gorge" was held outside this time to accommodate all the guests.

Here Barth interrupted my long recital. "This is all fine and dandy," he said, "but you're not telling me anything about the sermon."

"Well, Barth, my friend," I answered, "during the weekend we attended a total of eight speeches and sermons, all equally inspiring, all pointing to the same goal. I'd do a gross injustice to the speakers individually, and to the convention as a whole, if I picked bits here and there."

During our talk we had circled the university grounds and now stood in front of the Commons Building again. Barth looked at me with a wistful expression and said, "Sorry, Hilda, but our time is up. Let's shake and say good-bye."

As our hands touched I experienced a floating sensation and woke up to find myself still stretched out on the sofa.

Refreshed, with a feeling that half my job was done, I stood up and went to my desk to write the story. It flowed easily from my pen as I recalled my dream.

Yet, I must add that Monday was the crown to the weekend. Everybody seemed to experience a mixture of exuberance, thankfulness, and

Why Young Adult Groups?

Margaret Griffoen

Am I too old for Young People's, was the topic of one of the sectionals at last month's All Ontario mini-convention.

In this sectional, some young people had the opportunity to express some of their concerns about the number of young adult groups starting up in Canada and the effect of this trend on young people's societies.

Steve Guerink, hired a year ago by the Young Calvinist Federation (YCF) to research young adult needs, led the sectional and shared some of his findings based on discussions with both young people's and young adult groups.

Steve first clarified that currently Young Adult Ministries (YAM) consists of only two parts: the YAM newsletter, which is funded by the YCF and which Steve encourages young people's societies to use as well, and *The Challenge*, an upcoming convention in Chicago for young adults over the age of 18 (The first such convention was held in Calgary, Alberta two years ago).

Stressing that young adult groups are currently not officially a part of the YCF, Steve explained that his job is to research if there is indeed any special needs which have to be met for young adults in terms of materials, conventions, etc.

He is meeting with young adults and young people to discuss various options.

"We are not out to create a graduate Young People's society," he said.

Yet young adult groups have begun to start up across Canada especially in the past five years. Steve questioned the young people as to why they thought this was happening and suggested that perhaps the needs of the older members were not being met in Young People's. He exemplified this with the comparison of the needs of a 16 year-old student living with his parents to a 23 year old single working person living on their own.

Many young people at the sectional felt that the needs of older members could be, and should be met in young people's and young adult groups harmed their societies. One main concern was that as young adult groups started, young people's would lose many of the experienced people they count on for leadership both at society and league level.

They are concerned that if older members leave, leadership of the societies would be transferred from their members to adults outside of young people's.

The main questions now, according to Steve, are why are young adult's leaving young people's and why don't they feel a part of these groups.

Steve said he didn't have the



Steve Guerink

answers either, but suggested that since the Canadian model has just begun to change, that young people look at ways to make groups more dynamic for the older members.

"Ideally, in a church community, we shouldn't be separating into groups, but working together," said Steve. "But groups and societies have formed out of needs, and that is what seems to be happening with young adults. There just isn't a stereotype ministry."

Canadian youth are impressive singers

Margaret Griffoen

"Canadians love to sing," said Jack Ippel, the main pianist for the All-Ontario mini-convention last month.

Jack, a vocal music teacher at the Zeeland, Michigan Christian School said Canadian young people seem more excited about singing than the young people in the United States.

"In the states it seems that the youth tend to look around to see what the others are doing."

Canadians, according to Jack, seem to be less inhibited about singing. "They never seem to tire of it!"

A graduate of Calvin College's vocal music education program in 1972, Jack said he was impressed with "all the old favourites that the Canadian young people enjoy singing. Favourites from 30 years ago still seem to have appeal."

Jack first began to get involved with young people's groups when the Holland Michigan League hosted the 1980 North American Convention.

"I guess because the young people in the area knew me and I was close by, they asked me to be the pianist for the convention."

From there things snowballed, according to Jack and he was asked to lead hymn sings and high school chapel services and to be the song leader at other North American conventions where he came into more contact with Canadian young people.

A friend told him that Canadian young people really enjoyed singing and "I saw that for myself," said Jack, "especially at the convention in Guelph, Ontario in 1982. There I also really got to know some Canadians better when I played on their soccer team."

It was at Guelph where Jack was first approached to lead the singing for this year's mini-convention in Hamilton, Ontario.

"They (the young people) told me I was crazy and would really fit in," said the father of three. "I guess I'm young at heart and love to sing so I told them I'd be interested."



Playing a song, Jack Ippel, puts us a song!

Catching a plane after his last class at 2:30 p.m. on Friday, Jack arrived in time to lead the convention singing that night as the young people began to arrive.

Jack said he really enjoyed this year's convention and, yes, the singing was great!



Some living groups met outside to enjoy the beautiful weather

ornamental shrubs and apple trees, I told Barth about the rest of the weekend.

Saturday night was talent night. Lots of musical talent came to the foreground and also some good skits and fine acting. Terrific!

And on Sunday! Almost 600 young people, dressed in their Sunday best, came out of the dorms and drifted towards the mass meeting hall to worship and praise the Lord. Fantastic!

Sunday afternoon was designated for Reach-Out. This included door-to-door invitations to the community for the evening worship service, group singing in several institutions, and a "Lord, Lord" presentation on campus.

In response to the door-to-door invitations and to church

sadness. In the morning pastor Paul Brink encouraged us with his sermon, *Hard Pressed but not Crushed*, and in the afternoon pastor Henry Lunshof sent us off with *Now is the Time!*

There was a time for sharing, for singing, and yes, for tears. Even though everybody was packed and ready to move on, we were all reluctant to say the last good-bye. One more hug, one more song, once more the theme song, *Special Delivery* with the chorus:

The message comes from Christ to me.

Through me and out to you, He is our purpose for today, So together let Him live.



ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BRUSSELS: 16-year old girl looking for summer employment. Have experience in babysitting, picking strawberries, mother's helper, and painter also a good typist. Willing to work and learn. Please contact me at 519-887-6054, ask for Veronica Bakelaar, R.R.#5, Brussels, ON N0G 1H0

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

BURLINGTON: My name is Linda Vander Kilpe and I am seeking summer employment from May 1 to August 31, 1984. I am a first year Redeemer College student. I have experience in: receptionist/secretarial, milking, and babysitting and would appreciate a job in any of these or any other field. Resume and references available. Contact me at: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246 and after April 19: R.R.#5, Lucknow, ON N0G 2H0; 1-519-357-1688

BURLINGTON: 16-year-old boy looking for summer job on a farm of any kind. Has drivers' licence. Please contact Gilbert Verwey at 416-632-3636 after 5:00 p.m.

CLINTON: Ambitious young man, 22 years old, is looking for a full-time summer job, from May to Sept. I am majoring in the field of Child Care, but will accept any type of job available. Phone Richard teBrinke, (519) 482-3567.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0

CAMBRIDGE: An 18-year-old student in grade 12, looking for a summer job. Have worked for several summers on a dairy farm. I am willing to consider a job offering in any field. Contact Pete Timmerman at: 61 Woodland Dr., Cambridge, ON N1R 2X7; phone: 621-4502.

Job Market

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CORBYVILLE: First year Kemptville student looking for summer employment on a farm, preferably dairy. Room and board required. Call (613) 477-2978, Marg desnoo.

DRAYTON: I am a 16-year-old high school student who would like a summer job. For information call Brian at 638-2934.

DRAYTON: 17-year-old Christian High School student is looking for a summer job. Experienced working in the house, garden, and some farm work. Willing to try almost anything. Write or call: Nancy Rumph, Box 4, Drayton, ON N0G 1P0; 519-638-2053.

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2066.

DRAYTON: A christian high school, grade 10 student, 16 years old, would like summer employment anywhere in Southwestern Ontario. I have experience in childcare (references available), but I am interested in any type of work. Please contact Jane Den Otter at (519) 638-2582, or write me at R.R.#2, Alma, ON N0B 1A0. I am available from July 1, 1984 to September 1, 1984.

DRESDEN: I am a 19-year-old young man who will be completing Grade 13 in June. I plan to attend university in the fall to study journalism. I am interested in a business oriented job such as a store clerk. I have had experience and I have completed senior business courses in school. I am eager and very willing to work. More information and resumes can be obtained by contacting: Fred C. DeVries, R.R.#7, Thamesville, ON N0P 2K0; phone: (519) 692-5004 (after 4:30 p.m.)

DUNNVILLE: My name is Joyce VanHell. I am 17-years old and will be through Smithville Chr. High School in June. I am looking for a full-time or part-time job. I have experience in greenhouses, housework and also some in dairy farming. I enjoy working with children also. Please phone or write: Joyce VanHell, phone: 416-774-3241 or write R.R.#2, Dunnville, ON N1A 2W2

DUNNVILLE: My name is Jocelyn VanderStelt. I am 17 years old and will be through Smithville Chr. High School in June. Available after I return from S.W.I.M. in mid-August. I am looking for a full-time job, live-in or live-out. Experienced in a lot of babysitting/child care, cashier, and working at the market. Willing to learn. References available. Please contact Jocelyn VanderStelt, 209 Main St. West, Dunnville, ON N1A 1W2; (416) 774-3655.

GRIMSBY: A Dutch student studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.

Job Market

EDMONTON: 18-year-old Christian highschool student seeks summer employment in the Edmonton area, end of May to mid August. Experienced in babysitting, volunteer camp counselling, various odd jobs, and care of horses. Have a drivers license. Contact Chris Horsman, 11820B - 41st, Edmonton, AB T5W 2L8; phone: 477-2954.

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.

HAMILTON: My name is Valerie Keesmaat. I will be finishing high school in June. I am looking for a summer job. I have experience in light bookkeeping, office procedures, assembly line work and babysitting. Have drivers' license and am willing to take any job in or close to Hamilton. Please call me at (416) 383-8289.

IONA STATION: 19-year-old farmgirl looking for a summer job on any type of farm. Has experience in farrow to finish operation and white veal. Available from June 20 till the end of August. Please phone Monica N. rloos at 519-762-5933. R.R.#3, Ior Station, N0L 1P0

LISTOWEL: 18-year-old high school student looking for a summer job. Has had experience in farming as well as a part-time job floral delivering this past winter. Willing to try anything. References may be obtained. Please contact Jeannette Koetsier, R.R.#3, Listowe, ON N4W 3G8; (519) 638-2075.

LONGESBORO: I am 18 years of age looking for full-time employment. I am willing to do almost any type of work. Call Arlene Vanderlei at 519-523-4576 or write to Box 133, Londesboro, ON N0M 2H0.

MAITLAND: My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON K0E 1P0

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, On L5E 2X7; phone: 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

Job Market

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

MISSISSAUGA: 19-year-old Calvin College student is looking for summer employment on a dairy farm in South-west Ontario. Starting June 1. Please contact Marian Ijzerman, 2134 Haygate Cresc., Mississauga, ON L5K 1L5; phone: 416-822-8139.

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, On N0G 2K0; phone: 519-638-2611.

PALMERSTON: I am a 17-year-old student looking for a summer job. I have experience in: babysitting, house cleaning, chicken catching, and have worked and lived on a dairy farm all my life. I would enjoy the opportunity to increase my knowledge through my work. References available. Write Linda Benning, R.R.1, Palmerston, ON N0G 2P0 or call: (519) 638-2512.

PETERBOROUGH: Third-year Calvin College student, 20 years old, seeks summer employment. Available 21 May - 31 August. I prefer the Peterborough-Belle-ville area. Have experience as a secretary/receptionist (4 years), bank teller (1½ years), and cashier (1 summer). Am willing to work outdoors (greenhouse/garden centre). Contact Monique Verhoef at 307 Eldersveld, Calvin College, Grand Rapids, Michigan, 49506. Phone: 1-616-957-6759. After 16 May at R.R.#4, Campbellford, ON K0L 1L0; phone: 1-705-653-2969.

REXDALE: My name is Lynn Kuntz. I am 16 years old and presently in grade 10. I am looking for a part or full-time summer job. The kind of job I would like is babysitting or working at a day-care centre. I live in Toronto and would like if possible the job to be in or around the city. My address is 7 Deanlea Crt., Rexdale, ON M9V 2R5; phone: 416-741-3092 after 4:00 p.m.

ROXBORO: Que: Are you looking for a young, strong and eager person to help you with your work? Look no further! I'm eighteen and experienced in farmwork. Steve Mons, 66 - 8th Ave., Roxboro, Mtl. Que., H8Y 2W5; phone: 514-684-3731.

ST. ANN'S: My name is Lorna Creighton and I graduate from Smithville District Chr. High school this year. I am looking for employment from June 30 through August 31. I would like to work where I will gain experience in office procedures. But I have experience in milking and mother's help. Please contact me at R.R.#1, St. Ann's, L0R 1Y0 or 957-7221 after 4:30 p.m.

ST. CATHARINES: Hi! my name is Rob Kok, turning 15 years in July. I am interested in a job on a dairy farm for the summer months. I have worked on a dairy farm and really enjoyed it. Please phone: 688-4164.

SMITHVILLE: My name is Laura Elzinga, 17 years old, in my last year of Christian high and hoping to attend Redeemer in the Fall. I am looking for summer employment and have experience in farm work, greenhouse, office, cashiering and child care, and have enjoyed working in any of these areas. Please contact me at 957-2060 or 12 Brooks Circle, Box 461, Smithville, ON L0R 2A0

Job Market

ST. CATHARINES: My name is Dennis Van Egmond turning 16 years in September. I am interested in working on a farm. Please call (416) 935 9014.

ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.

SEAFORTH: Hi! I am a 17-year-old girl currently attending Grade 12. I would really like a summer job. I especially like garden work, greenhouse work and selling produce. I have experience in these and other fields of work. If you can help me, please contact Jane VandeBan, R.R.#1, Seaforth, ON N0K 1W0 or call Jane at (519) 527-0705.

THAMESFORD: 16-year-old young man looking for summer employment. Willing to work at anything. Has experience in poultry, haying, and other farm duties and selling fruit and vegetables at market. For more information please contact Roger Amsinga at 285-5217, R.R.4, Thamesford, N0M 2M0

TORONTO: Young man, 19, looking for summer job (July and Aug.) on a dairy farm or beef range preferably western Canada or US. Has dairy farm experience. Please call Ed Griffioen collect at 416-221-5949; 95 Caines Ave., Toronto, ON M2R 2L2.

TRENTON: Hi! My name is Annita Pennings and I am seeking a summer job either babysitting or caring for mentally impaired. I am willing to relocate to work full-time in your home. I have worked in both areas. I am a 16-year-old grade 10 graduate. References available. Write to: A. Pennings, R.R.#3, Carrying Place, ON K0K 1L0 or call: 1-613-392-5981.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6708.

WINONA: Two responsible 15 year old girls looking for summer employment. Will try anything. Experienced in babysitting and fruit picking. Call (416) 643-4005.

WOODSTOCK: 17-year-old girl would like a summer job, preferably in Southwestern Ontario. I have experience in caring for young children and various other jobs. I am open to any new challenges and experiences you can offer. I am willing to live-in and have a valid drivers licence. Reference available upon request. Please write to Wilma Luth, R.R.#1, Burgessville, ON N0J 1C0; or phone (519) 424-9316.

LAST WEEK!

This is the last week we will be running the summer job market. If you wish to hire a student, we encourage you to contact those listed here. Already, numerous students have told us they have found work through this listing (more on that in a later issue). We would ask the students to write or call C.C. to let us know if they have found work through the summer job market.

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
<p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00</p> <p>All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra.</p> <p>Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.</p> <p>Tear sheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311</p>	<p>HEEREMA: To the creator of all life, we give thanks for the birth of our 4th child, TIMOTHY JOHN, born April 29, 1984, weighing 8 lbs. 8 oz. A brother for Jason, Heather and Bart. 20th grandchild for Mr. and Mrs. B. Lubberts of Hannon, Ont., and 41st grandchild for Mr. John Heerema of Calgary, Alta. Home address: 25 Chisholm Dr., Ingersoll, ON N5C 2C5</p> <p>ZANTINGH: "Lo, sons are a heritage from the Lord, the fruit of the womb a reward" (Psalm 127:3). In awe and wonder, we, Harry and Wilma, thank and praise God, the Creator of life, for the gift of our first born son, ADAM BERT, born April 7, 1984. Sharing in our happiness are grandparents Mr. and Mrs. Burt Greidanus of Londesboro, Ont. and Mr. and Mrs. Bert Zantingh of Smithville, Ont. Also rejoicing are great-grandparents Mr. and Mrs. Henry Zantingh Sr. and Mr. and Mrs. Elbert Van Donkersgoed. Home address: R.R.#3, Wellandport, ON L0R 2J0</p>	<p>Boerakker Brampton 1934 June 19 1984</p> <p>BROER and GRIETJE ADEMA (nee Bljzitter)</p> <p>With joy and thankfulness to God we congratulate our parents, grandparents and great-grandparents on their 50th Wedding Anniversary. May God continue to bless them and keep them in his care.</p> <p>All our love: Henny & Jack Koekoek Pat & Fred Straatsma Allan & Leida Adema Martin & Trudy Adema Andy & Diana Adema Jenny & Dan Hurst Henry & Jane Adema Ria and Gary Roosien 22 grandchildren and 8 great-grandchildren.</p> <p>Relatives and friends are invited to an Open House on June 23, 1984, from 2-4 p.m., at Immanuel CRC parish hall, 63 Church St., E., Brampton.</p> <p>Best wishes only. Home address: 53 Church St., E., Apt. 608, Brampton, ON L6V 1G2</p>	<p>Hamilton Hamilton 1959 June 12 1984</p> <p>We share in the joy of our parents, PETER and LYDIA DEMIK (nee Van Delft)</p> <p>As they celebrate their 25th Wedding Anniversary on June 12, 1984. This is our prayer: That God will continue to bless them with his love and keep them in his care, in the years ahead.</p> <p>Their loving children: Peter & Selina Demik Lisa & Jerry Ellens; Matthew Paul Demik & Sheryl Jeffries (girl-friend) Lianna Demik Philip Demik</p> <p>Open House will be held, D.V., on Friday, June 15 at 8:00 p.m. at their residence.</p> <p>Best wishes only! Home address: 171 Seneca Ave., Hamilton, ON L9B 1M1</p>	<p>1944 June 16 1984</p> <p>With joy and thankfulness to our Lord, we wish to announce the 40th Wedding Anniversary of our parents and grandparents, KORNELIS and JANTJE VORDING (nee Schipper)</p> <p>We pray that the Lord will continue to bless you and keep you in his constant care.</p> <p>With love from your children and grandchildren: Ralph & Joanne Vording; Cindy, Jim, Jennifer, Wendy John & Ineke Vording; Matthew, Luke Jack & Estelle Vording; Marc, Darryl Bill & Lin Vording; Scott, Steven, Shawn Luke & Cecile Vording; Danielle Jane & Herman House; Michael 1168 Mohawk St., Woodstock, ON N4T 1A4</p>
Thanks	Marriages	Edmonton, Alta.	Sarnia, Ont.	Friesland Canada
<p>DE VRIES: We wish to thank our children, grandchildren, relatives and friends for their many expressions of love, through gifts, flowers, cards and visits, which has made our 45th Wedding Anniversary an unforgettable one. A special thank you to our children and grandchildren for all their help and support. We pray that our heavenly Father will continue to bless us as a family in the years ahead.</p> <p>Jacob and Renny de Vries, St. Catharines, Ont.</p>	<p>BARRETT-LOOYENGA: Mr. and Mrs. Ron Barrett of Acton, Ont., and Mr. and Mrs. John Looyenga of Acton, Ont., would like to announce the marriage of their children, RHONDA and HARRY. The wedding will take place, D.V., on Saturday, June 16, 1984, at 4 p.m. at Bethel Chr. Ref. Church, Acton, Ont. Rev. H. Eshuis officiating.</p> <p>Future address: 72 Main St., S., Acton, L7J 1X5</p>	<p>1954 June 30 1984</p> <p>"The Lord is my shepherd, I shall not want" (Psalm 23:1).</p> <p>We praise God for his faithfulness as we hope to celebrate our parent's 30th Wedding Anniversary on June 30, 1984.</p>	<p>HORACE and JANICE BAKER (nee Greidanus)</p> <p>Congratulations Dad and Mom, Grandpa and Grandma! We pray that the Lord will continue to bless and keep you in his care in the years to come. With love from your children and grandchildren: Stan & Bernice Baker; Seth — Chatham Sandra & Martin Mobach — Toronto Norman & Melanie Baker; Ryan — Ingersoll Sarita Baker — at home</p> <p>Home address: 1732 Rutherglen Close, Sarnia, ON N7S 3R9</p>	<p>1934 June 21 1984</p> <p>The Lord willing, on June 21, 1984, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents and great-grandparents, PIETER and PIETJE WYBENGA (nee Struiksma)</p> <p>We thank God for keeping them in his care all these years. We pray for his continued care in the years to come.</p> <p>With love from your children: John & Bertha Wybenga — R.R.1, Jarvis, Ont. Fred & Sally Hellinga — R.R.1, Londesboro, Ont. George & Betty Wybenga — High River, Alta. Henry & Susan Wybenga — Jarvis, Ont. Ed & Ettie Wybenga — Hagersville, Ont. 12 grandchildren and 9 great-grandchildren.</p>
Birthday	DE WEGER-MIEDEMA	1939	June 8	1984
<p>MIEDEMA: On June 15, 1984 Beppe Antje Miedema (nee Derwes), matriarch of five children, 26 grandchildren and 52 great-grandchildren, will celebrate her 85th birthday, d.v.</p> <p>"I will lift up my eyes to the hills. From whence does my help come? My help comes from the Lord who made heaven and earth" (Psalm 121:1,2).</p> <p>We thank the Lord for sparing Beppe for us all, that she may lead and guide many more to her saviour and we thank you, Beppe, for all your prayers for each one of us. May you have a blessed day with all your loved ones.</p> <p>Love from all your grandchildren and great-grandchildren.</p> <p>Home address: 2 White St., Apt. 114, Sunset Homes, St. Catharines, ON L2N 1Z2</p>	<p>"Lead them Lord, lead them in your righteousness, make your way plain before their face; for it is you Lord, you Lord only, that makes them dwell in safety!"</p> <p>With this prayer in our hearts, we, Mr. and Mrs. Art De Weger and Mr. and Mrs. Andy Miedema wish to announce the holy union of our children, MARSHA AUDREY and BERNARD JOHN. The wedding ceremony will take place, D.V., on Saturday, June 23, 1984 at 3:30 p.m. in the First Chr. Ref. Church of St. Thomas. Rev. Peter Meyer officiating.</p> <p>We wish them God's blessings!</p> <p>Future address: 306 Carling St., Suite 308, Exeter, ON N0M 1S0</p>	<p>With joy and thankfulness to our God, we wish to announce the 45th Wedding Anniversary of our parents and grandparents, FRANK and DJOKE DAHM (nee Vander Veen)</p> <p>We pray that the Lord will continue to bless you and keep you in his care.</p> <p>With love from your children and grandchildren: Ann & Stewart Klompaker; John, Ferdinand, Timothy, Yolanda John & Lynda Dahm; Angela, Amy Harry & Gail Dahm; Micheal, Karin Etta & Frank Cerisano; Shawn Edward & Kimberly Dahm; Jillian, Jacob</p> <p>Home address: Portland Ave., Sydenham, Ont.</p>	<p>SYBRAND and WILLY KOOLE (nee van der Ham)</p> <p>We pray that they will continue to experience God's faithfulness and blessing in their lives.</p> <p>Love from their children and grandchildren: Joe & Joan Koole; Janice, James, Julie — Woodbridge Jani & Andy te Nyenhuis; Eddy, Jackie, Evelyn — Shanty Bay John & Juanita Koole; Tammy, Jennifer, Randy — Shanty Bay Cor & Dianne Koole; Kevin</p>	<p>1939 June 8 1984</p> <p>With thankfulness to our Lord we joyfully announce the 45th Wedding Anniversary of our parents and grandparents, SYBRAND and WILLY KOOLE (nee van der Ham)</p> <p>We pray that they will continue to experience God's faithfulness and blessing in their lives.</p> <p>Love from their children and grandchildren: Joe & Joan Koole; Janice, James, Julie — Woodbridge Jani & Andy te Nyenhuis; Eddy, Jackie, Evelyn — Shanty Bay John & Juanita Koole; Tammy, Jennifer, Randy — Shanty Bay Cor & Dianne Koole; Kevin</p>
Obituaries	<p>On Friday, May 25, the Lord took unto himself, after a lengthy illness my dear husband, and our father, grandfather, and great-grandfather, KLAAS DROST</p> <p>at the age of nearly 73 years.</p> <p>"I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. God does it, so men will revere him" (Eccles. 3:14).</p> <p>Loving husband of Ann Drost (Dooze).</p> <p>Dear father of: Joe & Christ Drost (Karsten) — Bradenton, Fl. George & Susan Drost (Karsten) — Drayton, Ont. John & Bertha Drost (Boe)</p>			

Know someone else who would like a copy? Send **\$8.95** (plus 50¢ postage and handling) to **Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3** and we'll rush them a copy.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

Mr. and Mrs. T.G. MEESTER
of Lakefield, Ont.
An Open House will be held at
Cephas Chr. Ref. Church, Good-
fellow Rd., Peterborough, Ont., on
Saturday, June 16, 1984 from 3:00
to 4:30 p.m.
Good wishes only, please.
"Give thanks to the Lord, for he is
good, and his mercy endures
forever" (Ps. 107:1).
Congratulations, love and best
wishes from:
Daughter Maryke
Sons, Fred, John and Garry
and their families.

But My righteousness will
be forever, and My salvation
from generation to genera-
tion.

Classifieds

Obituaries	Personal	Teachers	Help Wanted	Accommodation
<p>"God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. For in him we live and move and have our being ... We are his offsprings" (Acts 17:27-28). This was the text addressed to Richard on the day of his profession of faith.</p> <p>RICHARD VANDERSCHER</p> <p>suddenly passed away as the result of a tragic car accident on May 28, 1984, at the age of 20. Funeral services were held on Thursday, May 31, 1984, at Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. Henry Jonker officiating. Beloved son of Henk and Ann VanderScher and dear brother of Catherine VanderScher — Toronto, Ont. and Jake Hovius (fiance)</p> <p>Home address: Claus Road, Vineland Station, ON L0R 2E0</p> <p>The Male Chorus "Collegium Musicum" and the "Cantata Singers" of St. Catharines, Ont., wish to extend deepest christian sympathy to Henk and Ann VanderScher and their daughter Catherine in the tragic death of their son and brother.</p> <p>RICHARD VANDERSCHER</p> <p>at the age of 20 on May 28, 1984. May the sure promise of our covenant God be a continuous source of deep comfort to them in their sorrow.</p> <p>Psalm 23.</p> <p>On Saturday, May 26, 1984, the Lord called home our beloved husband, father and pake at the age of 75 years.</p> <p>PETER VONSOLKEMA</p> <p>beloved husband for 50 years on May 16, 1984 of Anna (Ybema). Dear father and pake of: Ann & John VanderVies; Joanne, Richard — Sarnia, Ont. Rita & William de Peuter; Annette & Henry Otter (Kevin), Cathy, Debbie, Shelley, Tanya — Bradford, Ont.</p> <p>Helen Vonsolkema & Teresa Zurawski — Cambridge, Ont.</p> <p>Shirley & George Bergsma; Jeff, Arlene, Peter, Doreen, Yvonne — Georgetown, Ont.</p> <p>Evelyn & Wayne Baker; Melanie, Michael, Jeremy — Georgetown, Ont.</p> <p>David Vonsolkema & Claire Parrot; Olivier — Toronto, Ont.</p> <p>"They that wait upon the Lord shall renew their strength. They shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint" (Isalah 40:31).</p> <p>Home address: 163A Mountainview Rd., N., Georgetown, ON L7G 3P9</p>	<p>I was born in Germany, became a canadian citizen; I am widowed since 1979; 49 years old, 5'3" tall, well proportioned. Financially keep afloat. Love company, travelling, water sports, ballroom dancing and am hard working homemaker; christian minded. Photo and details welcome. Send to Calvinist Contact, Box 4808, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a part-time Social Studies and Science teacher. Please send applications and resumes to: Mr. William Siofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).</p>	<p>To start August 27, 1984. Professional couple in Ancaster requires an experienced homemaker, Monday to Friday, 7:45 a.m. to 6:00 p.m. with hours off during the day. Duties include: managing the home and 2 school age children, light housekeeping and cooking. Car and references required, non-smoker, salary negotiable. Call 648-2723 after 6:00 p.m.</p>	<p>Wanted: working girl seeks one bedroom or bachelor apartment, fully self-contained and close to busing in St. Catharines, for August 1. Call Margaret Griffioen at 682-8311 or evenings at 935-7302.</p> <p>International Plowing Match (Sept. '84). Bed and breakfast accommodation available in christian homes, close to the site of this year's I.P.M. in Teviotdale, (near Harriston) \$15.00 per night, per person. Book now to avoid disappointment! Interested parties contact Mrs. Femmy Linde, Gen Del Moorefield, ON N0G 2K0 or phone 519-638-2158.</p>
	<p>Teachers</p> <p>Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a</p> <p>principal</p> <p>also: 1 possible English position and 1 possible Science position</p> <p>beginning August 1, 1984.</p> <p>Send application, resume, transcripts, and teacher certificate to: Search Committee, 15353-92nd Avenue, Surrey, BC V3R 1C3</p> <p>For further information contact: F. Herfst, Principal 604-581-1033</p>		<p>Ministers</p> <p>The Bethel Chr. Ref. Church of Listowel, Ont. is in need of pulpit supply for the Sundays of July 8th and July 15th also for Aug. 5th and Aug. 12th. Any minister vacationing in or travelling through our area, and willing to serve our congregation on any of these Sundays please send reply to: Mr. M. De Ruiter, 290 Havejock Ave., S., Listowel, ON N4W 2A6</p>	<p>For Rent</p> <p>Visiting Ontario this summer?</p> <p>A 4 bedroom home for rent in a small town, 1 hour from Toronto, Wonderland. 2 hours from Niagara Falls. From August 4-25 — \$250.00 a week. Please call 519-833-9981.</p>
	<p>Help Wanted</p> <p>I will require an experienced floral designer beginning in August in my flower and gift shop in Erin, Ontario. For more information please call The Village Green (519) 833-9991 or send a resume. Closed Sundays and Mondays. c/o Margriet Krusselbrink, The Village Green, P.O. Box 656, 120 Main St., Erin, ON N0B 1T0</p> <p>Assistant to Pastor</p> <p>Calvin Christian Reformed Church, Ottawa, has an immediate need for an Assistant Pastor, with responsibility for Youth, Education, Evangelism. Please send detailed resume to Rev. J. Quartel, 7 Gilbey Dr., Ottawa, ON K2E 5S4. Phone number (613) 224-3608.</p> <p>Help Wanted: We are looking for student 17-18 years old for cash crop farmwork. Must have experience with farm machinery. Chatham area. Call Herman Singor at 519-676-2217.</p>	<p>Help Wanted</p> <p>Small building construction firm needs well qualified, young, energetic, working carpenter foreman. (Present foreman will retire in near future). Our firm employs 5 to 7 men year round in residential and commercial construction and all kinds of custom work. The location is Renfrew. Renfrew is situated in the beautiful Ottawa Valley. It is one hour's drive from Ottawa, has a population of 10,000, a growing CRC and plans to open a christian school. Apply M. Woertink Ltd., 614 Fortington St., Renfrew, ON K7V 1E4; (613) 432-5037.</p> <p>Looking to buy or sell?</p> <p>See the Real Estate section in C.C.'s classifieds.</p>	<p>Cottages</p> <p>Little Europe Resort Bracebridge, Muskoka</p> <p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughmet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim. 35 mijl van de Chr. Ref. Church in Orillia.</p> <p>R.S. BAKEMA</p> <p>Telephone: (705) 645-2738</p>	
			<p>ALTON LODGES</p> <p>1 & 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.</p> <p>(705) 429-2420</p> <p>459 Mosley St.</p> <p>Wasaga Beach, ON L0L 2P0</p> <p>Site 30, Box 8, R.R.#1</p> <p>LEN & RITA BETTE</p>	<p>Real Estate</p> <p>Business Opportunity</p> <p>For sale: Large established furniture store (10,000 sq. ft.) with attached 3 bedroom living quarters. Situated on 2 acres beside a busy commuter South Western Ontario highway. Large lot enables one to expand and or open new lines of retail opportunities in this predominantly farming and tourist region. Annual sales 350,000.00 showing good return. An ideal family business, 1 mile from town, Chr. Ref. church and Chr. school. For further information, please write to: Calvinist Contact, Box 4803, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Dairy farm</p> <p>To settle an estate. 150 acres, good soil, near Lucknow, Ont. Spacious barns, A-1 condition. Several big silos, 85 milking cows, large income. A real money maker. Priced to sell quickly. Please call me for details.</p> <p>Hog Farm</p> <p>100 acres near Dunnville. New fattening barn, 40 x 130, new silo. Financing no problem. Move right in.</p> <p>For details contact: Martin Devos Real Estate R.R.#7, Lakeshore Rd. Dunnville, ON N1A 2W6 Phone: (416) 774-3751</p>
<p>Personal</p> <p>Professional gentleman, christian, divorced, mid-fifties and of average build seeks female companion of similar age range and living within reasonable distance of the Hamilton area to share activities, outings, quiet times. Please enclose recent photograph and phone number. Send to Calvinist Contact, Box 4810, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>A sincere, sensitive, committed Christian woman in her mid-thirties, would like to correspond with or meet a mature professional gentleman, aged 37-43 years, with similar values and integrity. A love for classical and sacred choral music would be an attribute. Please send a letter and photo to: Calvinist Contact, Box 4809, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Maple Engineering & Construction Canada Ltd.</p> <p>is a member of a group of companies active in the engineering and construction field, mainly in Canada.</p> <p>POSITION:</p> <p>ESTIMATOR</p> <p>Preparation of cost estimates for general building and engineering projects.</p> <p>Qualifications: at least 5 years experience in quantity take-off and pricing; must be able to work independently and be a self-starter, accurate and willing to contribute to a team effort.</p> <p>The position offers a variety of challenging projects and good opportunities for advancement.</p> <p>APPLICATIONS:</p> <p>Submit complete resumes to:</p> <p>General Manager Maple Engineering & Construction Canada Ltd. P.O. Box 278 Brampton, Ontario L6V 2L1</p>		<p>Langs Marina and Campgrounds Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.</p> <p>Write or phone for brochure:</p> <p>Langs Resort and Campgrounds, R.R.#3, Roseneath, ON K0K 2X0</p> <p>Phone: (416) 352-2308</p> <p>Check the <i>Calendar of Events</i> for happenings in your area.</p>	
			<p>Travel</p> <p><i>M</i>enno TRAVEL SERVICE</p> <p>"Your First Stop to Anywhere in the World"</p> <p>Lakeshore Square 33 Lakeshore Rd. St. Catharines, Ont. Corrie De Jong, Sales Representative 934-5358 (home)</p> <p>Phone: (416) 937-8550 toll free ZENITH 97110</p>	

Classifieds / Events

Real Estate

2½ acres close to Listowel, 12 year old three bedroom side split home. Small barn.

14 acres on paved road, Listowel area. Three bedroom home. Metal barn. Good land, all workable.

50 acres, approx. half in wood lot, balance alfalfa land. Six year old bungalow, attached garage.

Poultry, 10,000 sq. ft. barn licensed for producing hatching eggs under contract. Building in real good condition. Three bedroom bungalow, breezeway and attached garage.

Highway Farm, 100 acres, four bedroom home, beef barn, bunker silo, small bush. Close to Listowel. 100 acres, all workable. Large barn for cattle and hogs. Hog barn for 200 finishing hogs. New imp. shed, coloured steel. 16' x 60' silo with unloader and conveyor. Three bedroom home, very well kept, on paved road.

173 acres, newer dairy barn, 40 ties, pipeline. Steel drive shed. Bank barn for dry cows and heifers. Two silos with unloaders. Four bedroom bungalow. Asking \$245,000.00.

Contact Albert Carson
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P.H. HILLER REALTY Ltd.
935 Main Street, W.
Listowel
Ph: 519-291-1544
eve: 291-1395

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Pullets and Hogs: 20 acres, modern pullet barn; 1½ storey brick home.

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CALENDAR of events

- June 16** Credo Strawberry Festival — In case of rain June 23; Hwy. 50 and Hwy 7, 8260 Huntington Rd., **Woodbridge**, Ont.
- June 13** De Hollandse dag in het **Moorefield** park; aanvang 10 uur.
- June 15-17** "Good News '84" — Young Adults Retreat Weekend at Camp Shalom, **Cambridge**, Ont. For information contact Donna Wiersma, 1788 Dry Pine Gate, Mississauga, ON L5J 1C7; (823-4215).
- June 15-16** Conference co-sponsored by Calvin College and the Institute for Christian Studies "Toward a Responsible Technology". Location: ICS, 229 College St., **Toronto**, Ont.
- June 16** Fellowship Day for Singles at Northumberland Heights, Country Inn, **Cobourg**. Send registration and cheque of \$29.00 no later than May 26 to: R.R. 1, Frankford, ON K0K 2C0; (613) 398-7051.
- June 16** 12th Annual Grunnege Picnic at Grand River Conservation Area, **Rockwood**, Ont.; located on Hwy. 7, between Guelph and Acton. Lunch at 12:30.
- July 2 - July 20** Summer Program at **Redeemer College**. For information or registration call (416) 549-8024; deadline June 15, 1984. Frisian Picnic at Pinehurst Conservation Park, **Paris**, Ont. on Hwy. 24A; starting at 11 a.m.
- July 7** "Hollandse Dag" from 10 a.m. to 4 p.m. in the Alexandra Park on Highway 81 near **Strathroy**. Speaker: Rev. J. Kuntz of Kitchener. Take your own chair and lunch. Coffee and tea free. A variety of bands, choirs and comical events.
- July 31 - Aug. 3** Second S.A. congress on Calvin research. Contact Mr. G.L. Kruger, IRS, PU for CHE, Potchefstroom (tel. 01481-23484) no later than May 15, 1984.
- Sept. 22** Willowdale Chr. School 25th Anniversary in **Willowdale**, Ont.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 21	Tues. June 18	Thurs. June 13-8:30a.m.	Wed. June 12-8:30a.m.
Fri. June 29	Tues. June 26	Thurs. June 21-8:30a.m.	Wed. June 20-8:30a.m.
Fri. July 6	Tues. July 3	Thurs. June 28-8:30a.m.	Wed. June 27-8:30a.m.

Attention Young People's and Young Adults' Groups:

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist* Contact invites you to

12th Annual Grunnege Picnic

at Grand River Conservation Area, **Rockwood**, Ont. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnege en aangetrouwden. Pavilion is rented in case of rain.

Come all!
Saturday, June 16, 1984
Come any time; lunch at 12:30

submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

By Grace Through Faith

by Remkes Kooistra

A traditional explanation of Reformed doctrine.

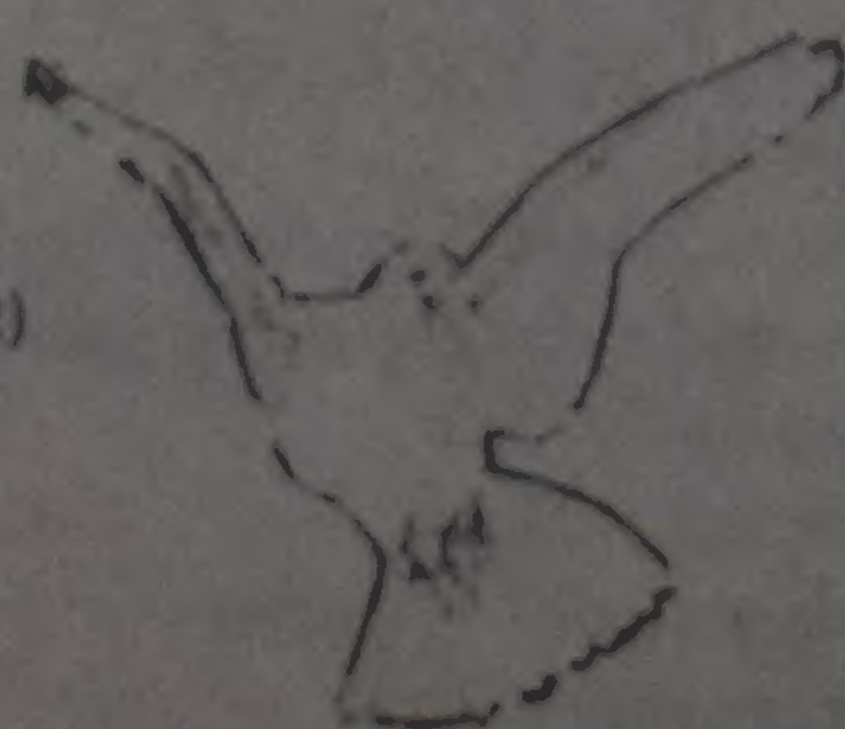
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A tested guide for newcomers to the faith; ideal for advanced church school classes, study groups, and personal enrichment.

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Guardian Publishing
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L2R 4L3

FRISIAN PICNIC

On Monday July 2, 1984

at Pinehurst Conservation Park, Paris, Ontario, on Highway 24A, starting at 11:00 a.m.
Games & fun for everyone!

Credo Strawberry Festival

Saturday, June 16th

in case of rain June 23rd. Hwy. 50 and Hwy. 7, 8260 Huntington Rd., **Woodbridge**, Ont.

Food, games, rummage, pony rides, Holland store, Jako fish and much much more.

Come on over, it's fun.

Summer Program

REDEEMER COLLEGE

July 2 — July 20, 1984

Education 301 — Psychology of Education
Dr. P. Lucasse

Education 306 — Philosophy of Education
Dr. T. Plantinga

Both courses meet the requirements of the Christian School Teacher's Certificate (CTC).

The tuition for this credit course is \$400.00 net. Lodging can be arranged at the Redeemer College dorms for \$30.00 per week.

For more information or registration, please telephone Redeemer College at:

(416) 549-8024

Deadline: June 15, 1984

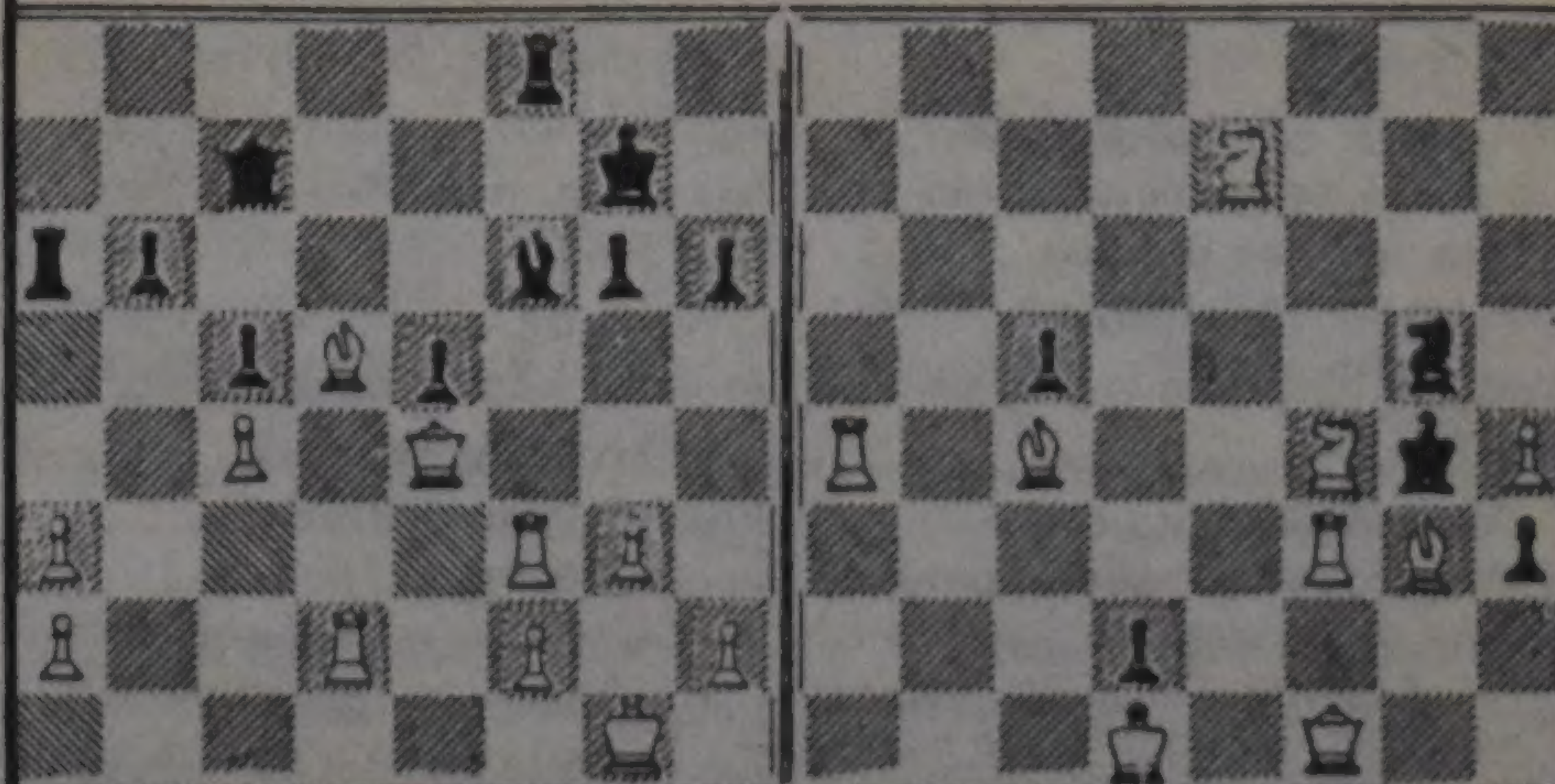
Let's Play CHESS

Pete Layer

FIRST SERIES OF PROBLEMS IN JUNE

#1008
Game Position
10

#1009
V.F. Rudenko, Russia, 1958
5



11
White to play and win
3 pts.

9
2 mover 2 pts.

Comments

1. The Game Position shows White in a good position, but it does not seem that White can win quickly. Yet there is a way. In some variations, White can gain the exchange (Black Rook for White Bishop) which in this case can be assumed to be enough for a win. Please give the full solution to #1008.
2. Although Black cannot move very much, it is just sufficient to stop White in all but one case. Please give the key and threat, if any.
3. The deadline will be given with next week's problems.



Salem Christian Counseling Clinics

Belleville Clinic
PHONE: 613-962-1562

Toronto, Brampton, Whitby, Bowmanville Clinics

PHONE: 416-223-7177

St. Catharines Clinic

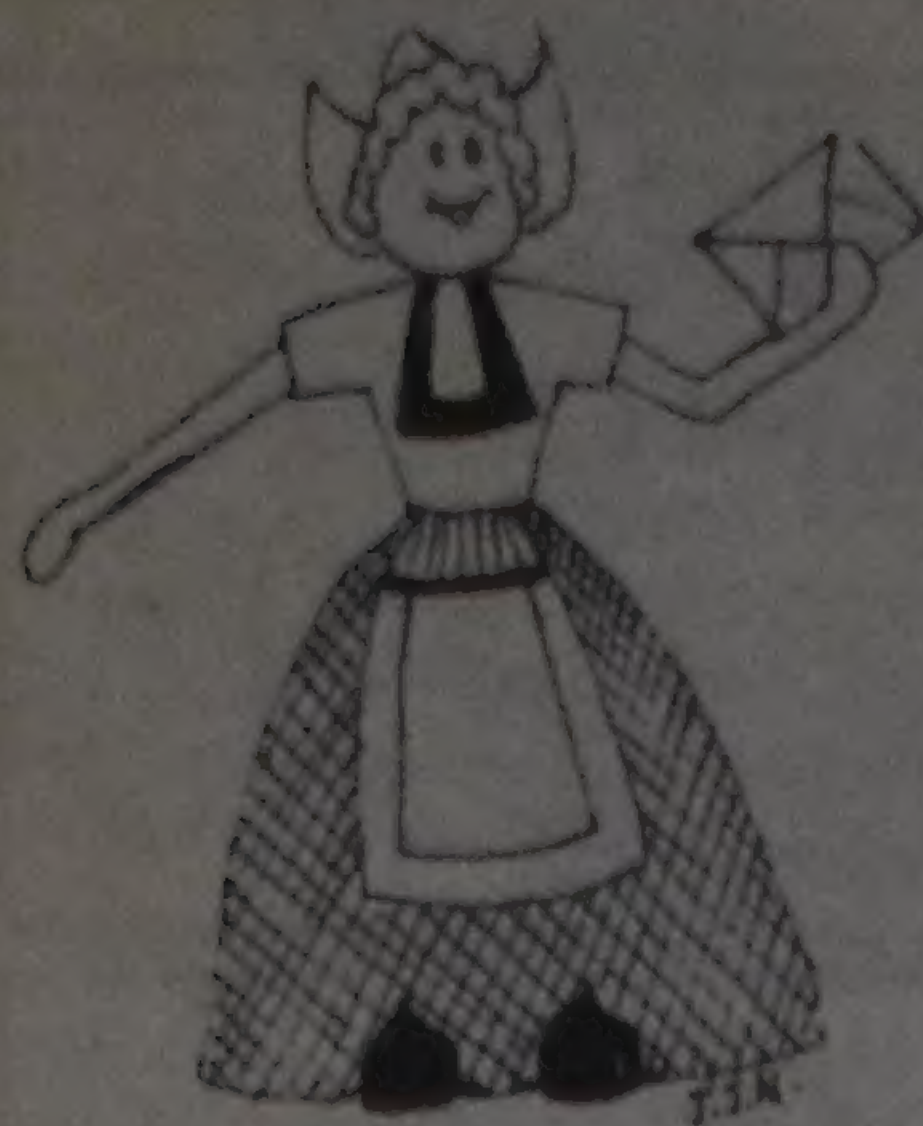
PHONE: 416-688-1144

Hamilton Clinic

PHONE: 416-528-0353

Individual, marriage, family and group counselling.

Dutch



Uit Nederland

Vrouwen lijden meer aan eetverslaving

(Radio Nederland) — In Hervormd Nederland verscheen een interview met Lola Verkuil, die een boek schreef over eetverslaving. Ze vertelt over de heersende diëtcultus (iedereen schijnt op het brooddieet te zijn). Verrassend is om te horen dat ze dit boek speciaal voor vrouwen heeft geschreven. Je zou toch zeggen dat vetzucht en eetverslaving ook bij mannen voorkomt.

Lola Verkuil:
"Het komt wel bij mannen voor, maar in ieder geval veel minder. De oorzaken van eetverslaving bij vrouwen liggen ook heel anders dan bij mannen. Vrouwen wordt vaak opgedrongen dat ze slank moeten zijn, slank betekent voor velen mooi en seksueel aantrekkelijk... In damesbladen zie je alleen maar

superslanke fotomodellen. En vrouwen dragen helaas nog traditiegetrouw de verantwoordelijkheid voor voedsel in een gezin. Zij moeten koken en zijn constant bezig met voedsel."

Regelmatig veel eten doet een verslaafde niet zomaar. Het heeft te maken met gevoelens van eenzaamheid, frustraties over het eigen uiterlijk, kwaadheid etc. spelen een grote rol. En na een vreetbui zit de verslaafde nog eens vol met zelfhaat en walging over het eetgedrag om vervolgens naar de doos laxeerpillen te grijpen of een vinger in de keel te steken.

Lola Verkuil is zelf eetverslaafde geweest en leidt sinds 1979 groepen voor eetverslaafde vrouwen. Op die manier komen velen van hun verslaving af.

Regels voor de Liberale Conferentie

(Canadian Scene) — Als men in Juni begint met de Liberale Conventie voor het kiezen van een nieuwe partijleider, dan gelden daarvoor dezelfde regels als voorheen.

Alle Liberale parlementsleden, alle Liberale kandidaten die bij de laatste verkiezingen verslagen zijn en alle Liberalen die door hun kiesvereniging als kandidaat voor de volgende verkiezingen gekozen zijn hebben automatisch stemrecht.

Bovendien kan iedere kiesvereniging zeven afgevaardigden sturen die dan stemrecht hebben. Hiervan moeten er twee vrouwen zijn en twee moeten tussen de 14 en 24 jaar oud zijn.

Iedereen van 14 jaar en ouder kan lid worden van een kiesvereniging, maar om stemrecht te hebben, moet een lid minstens 72 uur voor de vergadering lid geworden zijn.

Men verwacht in totaal 3.534 stemgerechtigde gedelegeerden te hebben op de conventie in Ottawa. Met inbegrip van plaatsvervangende gedelegeerden komen er in total 5.008 stemgerechtigden. De plaatsvervangers kunnen echter alleen stemmen als de gedelegeerde te ziek is om te komen en zelf te stemmen.

Zij die geen lid van de partij zijn kunnen de conventie ook bijwonen, maar het kost hen dan \$400.

Voor de verkiezing worden er workshops gehouden op diverse gebieden zoals buitenlandse politiek, economische politiek, e.d. Iedere kandidaat krijgt de gelegenheid om daar te zeggen wat hij te zeggen heeft op die gebieden en hij beantwoordt ook vragen.

Verder krijgt iedere kandidaat nog de gelegenheid om alle aanwezigen tegelijk toe te spreken, zodat iedereen de kans krijgt zich een mening te vormen over de kandidaten.

De stemming wordt in het geheim gedaan en de winnaar moet meer dan de helft van het totale aantal stemmen hebben. Kandidaten die inzien dat zij te weinig stemmen krijgen om te kunnen winnen trekken zich in de loop van de verkiezing terug, totdat er tenslotte slechts twee of hoogstens drie kandidaten overblijven. En dan wordt de laatste stemming gehouden.

Geschiedenis christelijke pers in Nederland

De geschiedenis van de christelijke pers in Nederland vanaf de tijd dat mr. Groen van Prinsterer in de vorige eeuw zijn eerste stappen zette op het terrein van de journalistiek dient nader te worden onderzocht en bestudeerd.

Tot deze conclusie zijn de heren, prof. dr. E. Diemer, oud-hoogleraar in de communicatiewetenschappen aan de Vrije Universiteit te Amsterdam, en B. van der Ros, oud-

chefredacteur van het Reformatorisch Dagblad, gekomen bij een voorlopig onderzoek, dat zij thans instellen naar de rol van de christelijke pers in Nederland in de afgelopen 150 jaren en van degenen, die aan deze pers hebben meegewerkt.

Zij willen een dringend beroep doen op allen, die op enigerlei wijze in het verleden bij de christelijke dag- en nieuwsbladen, alsmede

familiebladen zijn betrokken geweest om oude exemplaren van deze bladen of correspondentie of ander materiaal in de breedste zin des woords in bruikleen af te staan ten behoeve van dit onderzoek.

Men wordt verzocht hiervan kennis te geven aan of zich in verbinding te stellen met Uitgeversmaatschappij J.H. Kok B.V., Gildestraat 5, 8263 AH Kampen.

Trouwen alleen om naar Canada te kunnen emigreren

(Canadian Scene) — Tot voor kort was het niet zo moeilijk om naar Canada te emigreren als men bereid was om te trouwen, zij het dat zo'n huwelijk meteen na de emigratie weer ontbonden werd. Dat was wettelijk mogelijk, maar de regering heeft daar nu een stokje voorgestoken.

Volgens een nieuwe regeling, die op 1 April van kracht geworden is, kan iemand die naar Canada wil emigreren en trouwt met een Canadese staatsburger of een zg. 'landed immigrant' 'om op die manier toegelaten te worden in Canada' niet meer in Canada toegelaten worden in de 'family class' categorie.

Ook zij die zich met dit doel voor ogen verlopen komen niet langer in aanmerking voor een Canadees visum.

Deze 'order-in-council' (te vergelijken met Koninklijk Besluit) volgde een uitspraak van een rechter dat een huwelijk van dit soort tussen een vrouw in Vancouver en een man uit East India geen reden was om de man te beletten zich permanent in Canada te vestigen.

Een leuke diefstal

Het komt niet dikwijls voor, dat een politierechter, die iemand veroordeeld tot een boete van 1500 gulden en een voorwaardelijke gevangenisstraf van 4 maanden, daarbij de verdachte vriendelijk toespreekt.

Dat deed dit maal de Utrechtse politierechter met de woorden: "Ik hoop dat dit een eenmalige uitglijder was. Wat U deed was ingenieus en wel doordacht."

De betrokkene had namelijk aan de muur van een bankfiliaal een nep nachtkluis aangebracht. Twee bankklanten deponeerden daarin prompt enkele duizenden guldens. De derde klant was echter de eigenaar van een doe-het-zelf winkel die een hem bekende lymplucht bespeurde en daarmee onraad.

Het is in Canada namelijk zo dat iemand die met een Canadees of met een landed immigrant in Canada getrouwd is door de huwelijkspartner in Canada 'gesponsord' kan worden. Voordat de zaak in Vancouver leidde tot een rechterlijke uitspraak hadden immigratie ambtenaren geweigerd immigratie vergunningen te verstrekken als men reden had om aan te nemen dat de immigrant alleen uit immigratie overwegingen getrouwd was.

Len Westerberg van het departement zei dat de Regering twee mogelijkheden had — het kon in hoger beroep

gaan tegen de uitspraak van de rechter of een order-in-council gebruiken. Het laatste is gebeurd.

Westerberg zei dat er in werkelijkheid weinig veranderd. Immers, ook in het verleden heeft men steeds immigratie vergunningen onthouden als men meende dat het huwelijk van de immigrant alleen uit zakelijke, d.w.z. immigratie overwegingen gesloten was.

Hij zei dat er niets veranderd in het geval van 'arranged' — door anderen geregelde — huwelijken. Dit type is in bepaalde culturen de gewoonte.

Het ei van de heer Wolters

In C.C. van 18 mei j.l. schrijft meneer Wolters over een probleem waar de experts zich kopzorgen over maken.

Over 15 of 20 jaar zijn er meer boven de 65-jarigen dan er onder en wie moeten dan die ouderen onderhouden. De heer Wolters geeft een erg eenvoudige oplossing aan de hand: laten de ouderen langer werken, breng de pensioengerechtigde leeftijd omhoog van 65-75. Dit zou de Staat (de belastingbetalers) een miljard dollars besparen. Een eenvoudige oplossing, zoals het ei van Columbus, indien het een oplossing is.

Minder pensioen uitkering inderdaad, maar meneer Wolters u weet toch ook wel dat er werkzoekenden zijn en ieder jaar bijkomen. Als de ouderen door blijven werken tot 75, waar moeten de jongeren en andere werkzoekenden heen? Hun hand ophouden voor de werkeloosheidsuitkering of algemene voorziening? Zij hebben toch ook recht op leven en de Staat (de belastingbetaler) zal hen ook moeten onderhouden.

Hebt u er wel over nagedacht meneer Wolters wat het voor de werkzoekende betekent, wanneer ouderen die jaren voor hun pensioen hebben betaald en er dus recht op hebben, blijven werken en hun plaats in het productie-proces blijven innemen waar jongere krachten

met verlangen naar uitzien (waaronder ook vaders van gezinnen) die hun handen en hoofd willen gebruiken om door werken in hun onderhoud te voorzien voor zichzelf en/of gezin.

Mijns inziens is er een ander probleem dat nu reeds om een oplossing vraagt, n.l. teveel werkrachten voor het productie-proces door de vergaande mechanisatie en computers.

Meneer Wolters, u is 72 jaar en u werkt met plezier. Ik ben u enkele jaren voor en doe mijn huis- en tuinwerk ook met plezier en dankbaarheid dat de Here mij er de kracht en gezondheid voor geeft. Ik wil niet graag de plaats innemen van een jongere werkracht die het vaak ook beter kan doen.

Is dit een verschijnsel dat ik en velen met mij het werk als een vloek gaan zien? Voorzichtig meneer Wolters. Is de sociale voorziening waarvan ook de 65-jarigen mogen genieten geen zegen?

Ik stem toe, het bovenstaande lost het door u genoemde probleem der toekomst niet op. Het door mij genoemde probleem is aan de orde vandaag en vraagt nu om een oplossing. Heeft meneer Wolters daar ook een erg eenvoudige oplossing voor, een ei van Columbus oplossing?

D. Bruinsma, Clinton, Ont.

Liefde ... tot in het derde nageslacht

Herman de Jong

De avond gehouden ter ere van kleinzoon Dirk werd een mooie avond. De grote basement kamer zat vol met jonge, ernstige mensen. 't Was wel een enerverende avond voor ons oudjes. Je spant je ontzettend in om de gesprekken te volgen, maar vanwege de Engelse taal (waarmee ikzelf toch aardig overweg kan) en lichte dovigheid valt het heus niet mee.

Het is er nog altijd bij ingeschoten U te vertellen waar ik toch wel Engels leerde spreken. Dat zit zo! Na de oorlog moest het internationale politie systeem weer worden opgebouwd. Dat systeem wordt Interpol genoemd.

Zo werd de jonge agent Van Halsema bij de commissaris van politie op het matje geroepen. "Van Halsema," zei deze statige man, "Jij lijkt mij wel een degelijke, verstandige vent. Integenstelling met de meeste van jouw provinciale collegas heb je óók de H.B.S. afgelopen. Ik heb daarom besloten je naar Engeland te sturen, waar Scotland Yard je een Interpol opleiding zal geven. Je begrijpt dat in deze moderne tijd de provincie Groningen wel eens uit de vergeethoek zou kunnen raken. De internationale misdadigheid zal ons zeker niet voorbij gaan. Daarom, agent Van Halsema, zul jij als vertegenwoordiger van ons Groninger politiecorps, de eer van onze geliefde provincie moeten ophouden. Kom je over een jaar maar weer bij mij melden ..."

Margriet en ik liggen, nog nagenietend, al weer onder de wollen dekens. Klaar wakker, natuurlijk! Ergens buiten de stad, misschien op een stille landweg, tjoekt een Volkswagen. Maar dat heb ik verkeerd! Dirk mocht Papa's nieuwe Mercedes Benz meehebben om Truusje thuis te brengen. Dus Wim zal ook wel wakker liggen vermoed ik. Ziet

voor zijn geestesoog zijn auto een boom omhelzen.

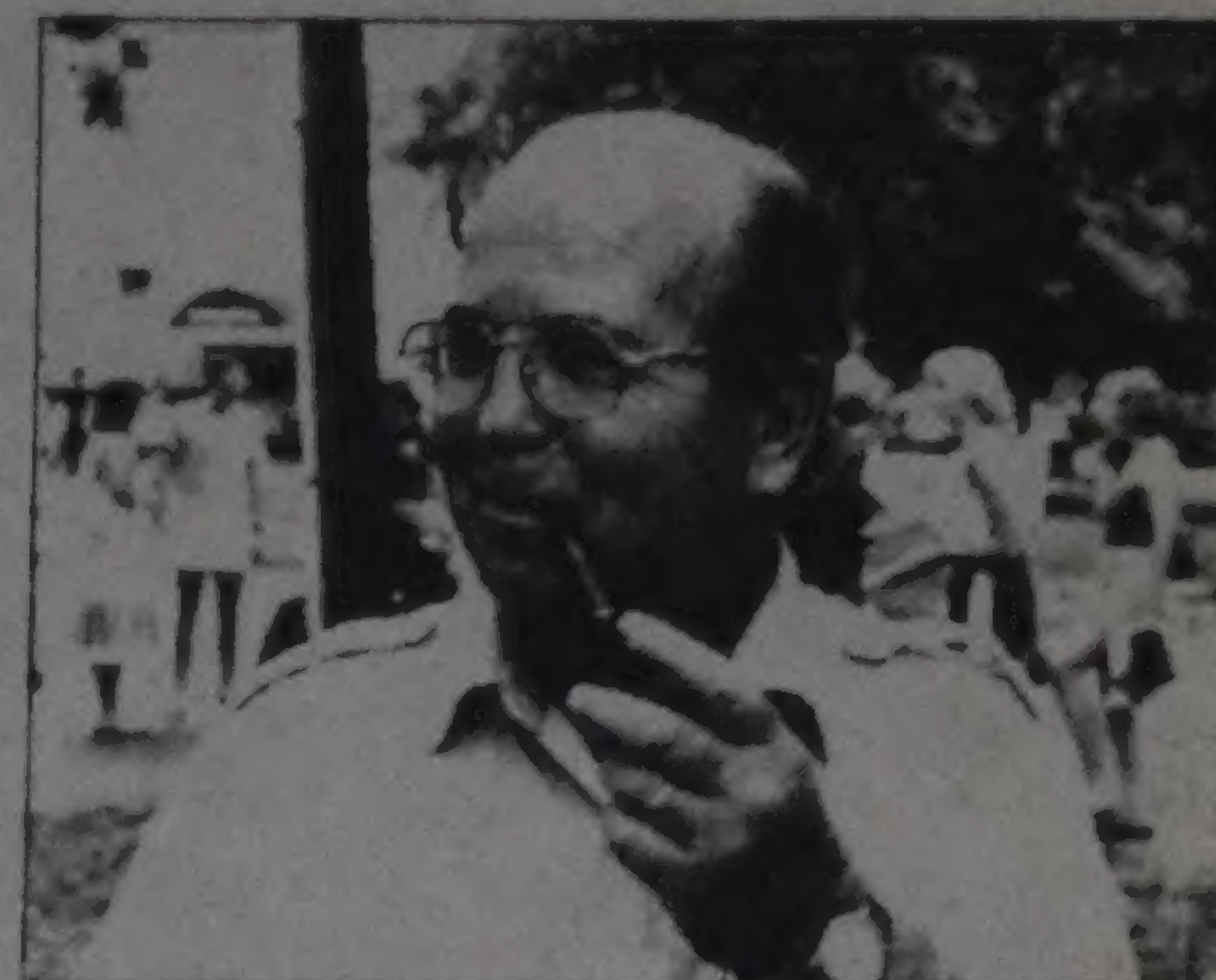
Margriet ligt met haar benen te trappelen. Doet ze altijd na een vermoeiende avond. Ze kan het niet laten om met koffie, krentebrood en kroketjes te sjouwen. Nu weet ze zich geen raad met haar prikkelende benen. Telkens als ik net zal indommelen, krijgen de dekens weer een trap. "Lig toch stil, meid," flulster ik. "Kun jij makkelijk zeggen, jij zat maar te zitten de hele avond." We schermutselen nog even door. Hoe vaak hebben we dezelfde zinnnetjes gezegd na een drukke avond? Het leven hangt soms wat onnozel aan elkaar.

Hoor ik daar iemand lopen buiten? Aan Margriet's ingehouden adem weet ik dat zij ook ineens scherp luistert. Net als vroeger, als onze opgroeiend kroost wat al te laat thuis kwam, plant ze haar elbogen naast haar lichaam en licht ze het hoofd van het kussen om beter te kunnen luisteren. Ik zeg, "Het is hem niet, anders zou ik nu de voordeur moeten horen." Zij: "Zo, jij ligt dus ook op Dirk te wachten." Zij knijpt mijn hand. Weer schudt het bed. "Ik kan ze niet stilhouden." "Als Dirk thuiskomt straks, zal het wel overgaan meid."

Ik denk terug aan de voorbije avond. 'k Vond het eerst maar een rare boel hoor! De jongemannen in één hoek, de meisjes in de andere. 't Leek warempel de Oud-Gereformeerde Kerk in Scheveningen wel. Gaat deze avond een gecombineerde jongelings en meisjes vereniging worden? Weldra zitten ze ernstig te praten over de "Banner" die pas een nieuwe redacteur kreeg. Zeer vertrouwelijk praten ze over hun Andrew, alsof 't ie met hen op de schoolbanken gezeten had. Sommigen vinden de 'hoekschop' erg leuk, anderen bedenkelijk, vinden het niet ernstig genoeg. Gezamenlijk zijn ze er echter maar wat trots op dat er een Canadees

Van Halsema's

Onthullingen



aan het kerkliteratuurlijke roer staat.

Ik keek eens naar mijn kleinzoon. In gedachten verzonken zit hij op een poef in de verste hoek van de kamer. Brilletje op, brilletje af. Voelt of z'n baardje nog op de goede plek zit. Het krentebrood breekt hem bij de vingers af. Boter op z'n broek. Kijkt verward op als een jongedame hem vraagt wat hij nu wel van de nieuwe redacteur denkt. "Ik ben er voor," zegt hij, de boter op zijn broek uitsmerend tot een nog grotere vlek. Doodse stilte. Hoe moeilijk is het een theoloog te volgen. Ik vermoed dat hij nog aan ons gesprek over 'vrouwen in het ambt' zit te denken. Geef mezelf een schouderklop dat ik hem, zelfs na zo'n kort gesprek, van gedachten deed veranderen.

Dirk redt zichzelf uit de benarde situatie. "Ik ben er voor dat we nu op ouderwetse manier eens lekker gaan zingen," zegt hij. "Handige jongen," denk ik tevreden, "er stroomt gelukkig nog wat van Halsema bloed door je aderen."

Als de bedaarde jongelui nu toch plotseling op oud-Hollandse rumoerige wijze overend springen, zie ik dat Dirk en Truusje ogencontact hebben. Voor een moment maar. Niemand merkt het op, maar mijn nog scherpe rechercheurs ogen ontgaan niets! Ze glimlachen. Er zweeft iets vertrouwelijks-liefs over beide gezichten. Dan staan ze naast elkaar te zingen. Truusje houdt hem het zangboek voor.

De C.R.C. gaat nooit verloren. Na precies veertien hymnen, wordt ook nog het Canadees volkslied gezongen.

"Toen onze Mop" en "Sarie Mareis" vallen blijkbaar uit de toon na het gesprek over Andrew K. Dan zoeken de gasten hun oude plekjes weer op. Dat wordt me toch te gek. Daar zal ik een stokje voor steken. Ik kondig een leuk spelletje aan ... maar dan wel graag naast elke jongen een meisje! Zo krijg ik Truusje naast Dirk.

Margriet's benen liggen nu stil. Ze slaapt. Ik zal alleen moeten waken. Wim, m'n wakkere schoonzoon, sluipt naar de badkamer. Ik weet dat het Wim is, want ik hoor de ferme klik van de witte bril tegen de watertank. Tegelijkertijd hoor ik het zoemen van de Mercedes. Hard knalt de deur van de auto door de stille nacht. Margriet zit al rechtop. Grootmoeders schijnen nog lichter te slapen dan moeders. "Jan, wat was dat lawaai?"

Dirk, neemt de trap met vier treden tegelijk! Taa ta ta ta ta ta taaa ta, hoor ik hem neuriën. Psalm 89. Ze hadden het die avond gezongen. Uit ervaring weet ik dat zo'n melodie kan blijven doorklinken. Vooral als je je blij en gelukkig voelt. Met trillende handen klik ik het bedlampje aan. "Margriet ... 'tis voor elkaar! "Doe gauw dat licht uit," fluistert ze, "laat me nou even in het donker grienen!"

EEN NIEUWE BROCHURE VAN HET GOUVERNEMENT VAN ONTARIO VOOR OUDEN VAN DAGEN EN HULPBEHOEVENDEN.

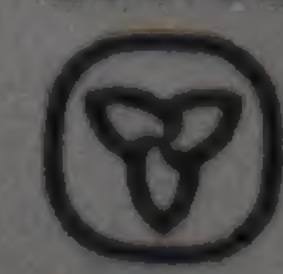
Ouden van dagen, hulpbehoevenden en verzorgingstehuizen zullen geïnteresseerd zijn in de twee nieuwe uitgaven van het Provinciale Secretariaat voor Sociale Ontwikkeling. De "Gids voor ouden van dagen" en de "Gids voor programma's en diensten voor hulpbehoevenden" geven beiden een volledige lijst van programma's en diensten die beschikbaar zijn voor hulpbehoevenden en ouden van dagen.

Deze brochures bevatten uitstekende richtlijnen voor iedere oudere of

hulpbehoevende, die wil profiteren van de vele mogelijkheden die de Provincie Ontario beschikbaar stelt. Het Secretariaat zendt de brochure "Guide for Senior Citizens" automatisch naar iedereen die de 65-jarige leeftijd bereikt.

Om in het bezit te komen van de "Guide for Senior Citizens" of de "Guide to Programs and Services for Disabled Persons," schrijft u naar: Secretariat for Social Development, c/o Government Services, P.O. Box 102, Toronto, ON M7A 1N3.

Secretariat for Social Development

 **Ontario**

Gordon Dean, Provincial Secretary
William Davis, Premier

Books

Future

The role of technology in society

Megatrends: Ten New Directions Transforming our Lives, John Naisbitt, New York, Warner Books, 1984; 305 pp., \$4.95. H.J. Groenewold, Edmonton, Alta.

Mr. Naisbitt, a well-known member of the social forecaster's fraternity, gives us a fascinating look into his vision of America's future and, by inference, the future of Western civilization. His revitalized Jeffersonian vision has no time for the doomsday criers, no room for preachers and their tedious themes of moral decay, and no patience with intellectuals and their Spenglerian analyses of the fall of civilizations.

The author exudes optimism about the future, confident that

present social trends point to a new and better future just around the corner. Although he readily acknowledges that the present social order is experiencing some tensions, conflicts, and difficulties, Naisbitt denies the very idea that these problems might signal the imminent demise of western civilization. Rather, these social upheavals and disorders herald the beginning of a new society: the coming of the information society replacing the present moribund industrial society.

Naisbitt supports his thesis by analyzing the major trends already shaping this information-based society and their impact on the individual, the economy and the various social structures and relationships. These trends cannot be

stopped or deflected, but society can think about them and respond creatively.

The trends make it very clear that the Western world is moving towards a world economy in which the industrial tasks — the making of automobiles, appliances, textiles, shoes, etc. — will be taken over by Third World countries. Because of this major shift it would be futile for America and the West to work for a restoration of their former industrial supremacy. America and the West must take up the task of the future: to establish and exploit the coming information economy. The West should not turn its old industries into very expensive make-work programs; the new economic order will solve the unemployment problem within four years because the number of occupations created by the information economy will grow rapidly.

The West should encourage the industrialization of the Third World. These poorer regions can produce industrial goods needed in an information society and, at the same time, be the major market for Western goods. This interdependence points to an integrated economy in which the U.S.A., by virtue of its economic superiority, will have pride of place.

An information economy will radically affect the individual and his society. A major trend is one of social and political decentralization. Central institutions and agencies have failed to meet the needs and demands of the people. The failed agencies are being replaced by self-help programs and activities: medical self-help, alternative schools, consumer advocacy, crime prevention programs, and the like.

This decentralization has enabled people to take responsibility for their own lives. They increasingly demand to have an active role in the decision-making process. This demand is often expressed through local initiatives and referenda. Groups and individuals tend to focus on such non-traditional issues as the environment, health, foreign policy, nuclear arms and others affecting the quality of life. This continuing trend towards participatory democracy makes central government policies and decisions increasingly irrelevant. Does it really matter who is president?

Self-reliance and responsibility in this information society emphasizes the individual's continued need and desire to meaningful social contact. High technology, with its almost limitless opportunities for social isolation, will not imprison the individual in his private



electronic world. Rather, high technology offers avenues to improve the quality of life. It enables the individual to live in smaller rural towns. People and individuals will always seek to compensate for the presence of high technology by maintaining, and improving the quality of social and personal interaction. For example, high technology life-support systems led to the Hospice Movement, allowing patience dignity in death.

The information society will also be a multiple option society. It will allow for a greater diversity of groups, tastes and values. Cultural homogeneity or the melting pot idea will no longer be cherished. Rather, the individual, his aspirations, dreams and desires, will become the basic building block of this new society.

During this period of transition to the information society religion will remain important. It will provide the needed structure and certainty for those individuals fearful of the many dramatic changes taking place around them. Not surprisingly, fundamentalist churches are most successful because they provide clear answers and structures. Once the transition is complete religion will be one of the many cultural choices in a multiple option society.

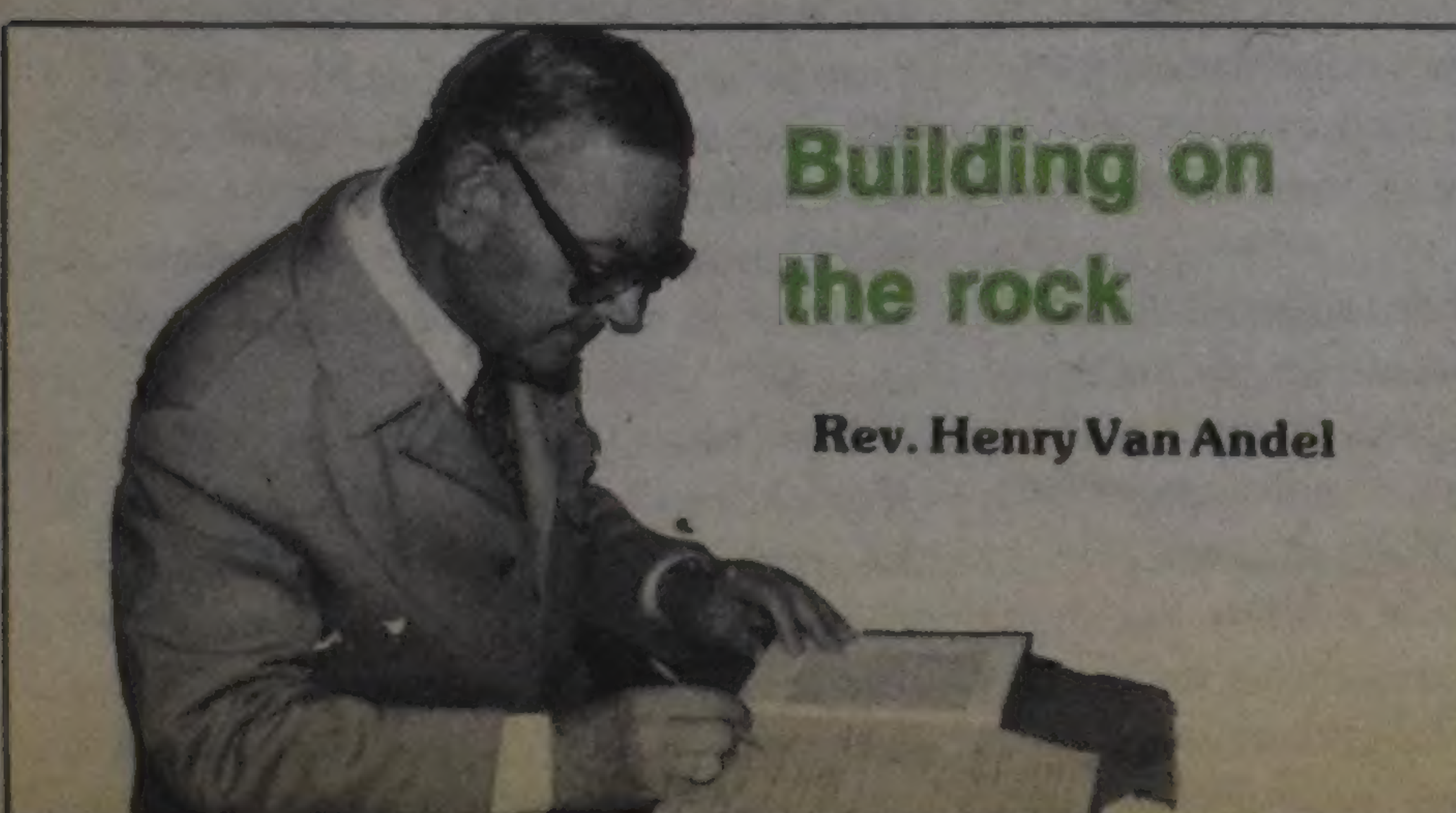
For Naisbitt it is a fantastic time to be alive because he sees the immanent coming of a new society which will, once again, enable the original American spirit of independence and self-reliance to flourish. Once more the opportunity presents itself to be guided by the principles of Jeffersonian democracy. In spite of the 20th century litany of

horrors and evil, Naisbitt continues to affirm the Jeffersonian belief in the inherent goodness and trustworthiness of mankind. The people can do no wrong!

This Jeffersonian view is also expressed in Naisbitt's continued belief in America's destiny in world history. U.S.A., unlike decadent Europe and a failed Great Britain, is the Promised Land; it is the Zion on a hill pointing to the future. In this global vision the Third World is promoted from agrarian to industrial serfdom; the Second World is totally ignored!

Naisbitt's naive social beliefs also permeate his view of technology and its impact on society. His Jeffersonian information society cannot conceive of the possibility of an Orwellian paradise created by totalitarian dictators. He cannot believe that a technological society may imprison all, leaving only the illusion of freedom. Indeed, how free is the individual to retain personal integrity and privacy? How can he escape the technological drive for standardization and uniformity? Will man serve technology or will technology serve man?

Although Naisbitt does not answer these and similar questions, his analysis of the major trends shaping society need not be doubted. The quality of his research is impressive and his standing in the corporate community suggests that his views are taken very seriously. His views will certainly force the reader to reflect on the role of technology in society and on the serious social changes that are taking place.



Building on the rock

Rev. Henry Van Andel

Love your enemies — A divine rule

Love your enemies ... so that you may be sons of your Father who is in heaven; for He makes his sun rise on the evil and on the good, and sends rain on the just and the unjust.

Matthew 5:44, 45

When Jesus emphasizes the rule that we must love our enemies, he takes God as our Example. We can fully understand this, because we are created after God's image.

God loves his enemies. Jesus points to the truth which we usually call God's common grace. The sun rises for everyone, even for the most godless unbeliever. In the same way are all people on the earth blessed by rain. The flowers in the garden of my neighbour, who is a hater of God and of Christianity, are a delight to the eye. That is a proof of God's love for enemies.

Jesus does not mention more. However, he could add that not only God's common grace, but particularly also God's special grace gives evidence to God's love for enemies.

Paul writes that we were reconciled to God while we were enemies. God did not love us, because He liked us. On the contrary, we are sinners, people who are prone by nature to hate God and the neighbour.

God took reasons out of Himself. He was moved by his own eternal loving heart.

Jesus says: Be sons of your Father! Bear his image! Our love for our enemies is not based on the fact that we like them. Although usually love is a reaction to liking, Christ did not say: Like your enemies. Of course, he did not say that. How can we like people that do harm to us?

However, in spite of the fact that we do not like them, we must love them. It is a love which is stimulated from above, from Christ, who loved his enemies and prayed for them. He will share this love with us through the work of the Holy Spirit in our hearts.

Only in that way can I love an annoying neighbour and his nasty wife.

Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC

Watch for these reviews in future issues of C.C.:

Who are the Peacemakers? The Christian Care for Nuclear Deference, by Jerram Barrs reviewed by Aileen Van Ginkel. *Loving God* by Charles W. Colson. Reviewed by Rev. J. Tangelder.

Epistemology: The Justification of Belief. Part one in a series of books reviewed by Henk Hart.